

PART III.

OCKHAMISM OR NOMINALISM
and
POLITICAL AND ECONOMIC DECAY.

CHAPTERS XI—XII.

CHAPTER XI.

THOMISM AND OCKHAMISM OR NOMINALISM.

We must now examine briefly the kernel of the Ockhamist system of philosophy, the diffusion of which has been one of the main factors in mankind's failure to retain its hold upon the real order of the world and one of the most potent causes, in the intellectual sphere, of the political and economic decay of Europe.

To reveal to us the doctrine of the Mystical Body in which all the members of Christ are destined to share in the same Life, the Life of Sanctifying Grace, God was obliged to make use of our human ideas or concepts of "body," "member," and "life." It is clear, then, that the philosophical explanation of these ideas will have important repercussions on our grasp of this great truth. The systematic explanation of them proposed by William of Ockham differs enormously from that of St. Thomas and by its diffusion contributed largely to the downward movement of Europe. We must begin by outlining St. Thomas's theory of the nature of the concept and then compare Ockham's system with it, illustrating the comparison by the idea of "member of the Mystical Body."

THOMISM.

St. Thomas teaches that there is close collaboration between sense and intelligence in the acquisition of intellectual knowledge. On the presentation of sense-data, the intellect, by the process of abstraction or dematerialization, apprehends the nature or form or universal unity thanks to which it knows the individuals perceived by the senses. The nature is apprehended in the individual and, being dematerialized, it is universal. Thus the nature directly grasped by the human intelligence is universal, not singular or individual. Accordingly, when we say that Peter is a member of the Mystical Body and that Paul is likewise a member of the same Body, we express the fact that Peter and Paul possess really and distributively all that is expressed (analogously) by

the concepts "member" and "body," exclusive of the universality which is directly incompatible with their individual unity.⁽¹⁾

The content of the universal concept (*id quod concipitur*, in Scholastic terminology) is attributed to Peter and Paul but not the mode of universality (*modus mentis*). Are these judgements true? Yes, if Peter and Paul really possess, though in an individual fashion, the membership which we attribute to them. This supposes, on the one hand, a constitution of objects and, on the other hand, a constitution of the intelligence, such that the content of the universal concepts, isolated in the mind from their universal mode of conception, is identical with what things are, considered apart from their concrete individual mode of realization. Thus we have the twofold condition of the moderate Realism of St. Thomas:—

- a) *A psychological condition*, namely, that the mind, by the fact that it grasps a sense-perceptible object immaterially, strips this object precisely of what constitutes its individuality;
- b) *An ontological condition of objects*. They must be such that their only difference, apart from purely accidental variations, in relation to a given specific concept, is their individual difference. In their inner physical constitution, they must conform to the same objective law, they must be specifically alike.

These two conditions can be realized simultaneously only if the individuality of a sense-perceptible object is linked up with its materiality in such wise that the dematerialization of the object involves its disindividualization. Now to dematerialize an object is the same thing as to strip it of its quantified mode of being. Therefore quantified matter is the necessary principle of the individuation of sense-perceptible objects. There is thus solidarity between the Thomistic thesis of matter (*materia signata quantitate*) as the principle of individuation and the universal nature as the direct object of cognition.

Accordingly, when we say in faith that Peter is a member of the Mystical Body and that Paul is likewise a member of the Mystical Body, we are attributing to Peter and Paul an absolutely identical group of intelligible notes expressive of an objective nature or form. This nature or form is apprehended by a process of abstraction carried out immediately by the immaterial

(1) Of course, the words "member of the Mystical Body" manifest to us the divine intelligible reality they signify, only by analogy, through the gift of faith and by a process of negation, elimination, comparison and proportionality, but they do give us real knowledge of our ineffable relation to Christ, Our Head. The gift of faith strengthens the intelligence to grasp the supernatural order. We suppose all this, as its development is not necessary for the point at issue.

faculty called the *intellectus agens* on data attained by the senses. The nature found in them really exists, that is, it is an objective reality demanding to be respected in the organization of the world, though it has no existence outside the mind except in the individual man (and others) and as identical with them.⁽²⁾

OCKHAMISM OR NOMINALISM.

In man Ockham distinguishes three kinds of knowledge: Intuitive sense-knowledge, Intuitive intellectual knowledge and Abstract intellectual knowledge. Ockham's account of sense-knowledge is much the same as that of his scholastic predecessors, an immediate, quantitative and therefore relative assimilation of material forms by our organic sense-faculties. Intuitive intellectual knowledge is proper knowledge of the singular. Its object is not metaphysical individuality but internal or external individual facts, in a word, concrete experience. No matter what may be said to the contrary, it is merely a transposition of sense-experience to the intellect. Our first, immediate, and direct intellectual knowledge is, therefore, of the concrete and individual. Abstract intellectual knowledge presupposes this intuitive intellectual knowledge of the individual, and it results from an elaboration of individual perceptions, grouped according to their resemblances under some common point of view, which serves to designate all and each of them. Thus general concepts, whether formed from intuitions of individual objects or from concepts already universal, are nothing else than an immense natural system of signification of individual objects grouping them together in different ways and distributing them in classes duly labelled. Hence any universal term, instead of designating a certain species or nature common to many individuals, will have at most the value of a collective label summing up individual experiences in a handy way, according to a hierarchy of resemblances. The judgements embodying such concepts are simply abridged and co-ordinated expressions of a number of individual experiences.

Accordingly, the formation of a universal concept in Ockham's system is not a natural and primitive process of abstraction carried out immediately on sense data. It is primarily and exclusively a process of reflex abstraction carried out on singular concepts. Ockham, with less reserve than Scotus, makes our intellectual knowledge begin by the direct apprehension of material singulars. He then reasons as follows: If the individual essences are first known, the constitution of the universal ideas in our minds is only a secondary, reflex operation, carried out upon our primitive

(2) For a full treatment of Thomism and Ockhamism, in regard to the value of universal ideas, cf. the remarkable work of Père Maréchal, S.J., *Le Point de Départ de la Métaphysique*, Cahier I.

representations of individuals. It will be a sort of classification or arrangement, nothing more. Even though guided by the resemblance of the sense-perceptible appearances, it will never give us *de jure* anything else than subjective points of view, general symbols, grouping together in a uniform series the individuals with which we have been in contact. There is nothing to guarantee us that these symbols, constructed and carved out by us in this way, express so many essential natures of and in the objects. It is clear that the procedure we have described, and about which a lot more could be written, leads straight to a theory of knowledge which does not admit that the universal nature is in any way in things and which limits the scope of objectively valid knowledge to individuals. *The nature which the intellect grasps becomes merely a collection of individuals.*

CONSEQUENCES OF OCKHAMISM OR NOMINALISM WITH REGARD TO FAITH IN THE MYSTICAL BODY OF CHRIST.

We can now indicate briefly some of the consequences of Ockham's theory of knowledge. Ockham's teaching introduces into the philosophical explanation of the teachings of faith, ideas which combat the holding of the faith in its fulness and purity. As a Catholic, Ockham must have accepted in some way our membership of Christ's Mystical Body, thus admitting that we form with Our Lord, True God and True Man, a vast organism.⁽³⁾ As an organic whole this Body has a definite constitution or nature which must be respected in the organization of society; and since it is charged with the interests of our highest life, it is above all States and nations. Ockham's philosophy, however, tended to

(3) The first chapter of the Dogmatic Constitution of the Church drawn up for discussion at the Vatican Council is entitled "The Church is the Mystical Body of Christ."

"The agnosticism of Ockham, an eccentric religious but a sincere believer, did not make him sceptical about transcendent realities. He found the lacunae of rational knowledge guaranteed to him in advance by revealed faith, to which he freely adhered" (Père Maréchal, S.J., on p. 194 of *Le Point de Départ de la Métaphysique*, Cahier I).

After having given an account of the 51 articles taken from Ockham's works, and about which a condemnatory report was drawn up in 1326 at Avignon, whither Ockham had been summoned by the Pope in 1324, the writer of the article on Ockham in the *Dictionnaire de Théologie* says that there was no Papal condemnation of these articles or of the whole body of Ockhamism. He adds that we would nowadays expect a condemnation of these doctrines as a matter of course. The formula of retractation imposed by Clement VI on Ockham in 1349 alludes only to his politico-ecclesiastical doctrines. It is doubtful whether Ockham was ever reconciled to the Church and relieved of the excommunication pronounced against him in 1328. He may have been carried off by the Black Death before the formula of retractation reached him.

produce a mentality opposed to this doctrine. For him, we cannot have objective knowledge of a nature shared in by all men, as the Thomists understand it. Truly objective knowledge is limited to individuals. No wonder the idea of the Mystical Body of Christ lost consistency for minds grown accustomed to Ockham's teaching. The concept of Divine Grace, the Life-blood flowing from the Head to the members of the Body, inevitably grew vague also.

It is not, then, a matter for astonishment that, since there are no natures and, consequently, no natural relations of things, Ockham should profess the most absolute voluntarism. There is no such thing as good or evil in the nature of things. Even hatred of good is not evil in itself. If God commanded it, it would not be evil any longer.

As social order for Ockham's mind tended to become rather a question of personalities, his doctrinal difficulties with the Pope and the party struggles in the bosom of his religious society inclined him to modify his ideas of social order to suit circumstances. Thus he was led on to favour the "democracy" of Marsilius of Padua, with its emphasis on the will of the majority delegating power to the Emperor or Ruler.⁽⁴⁾ The writer of the article in the *Dictionnaire de Théologie* adds that the adversaries of the Pope and of the Divine Constitution of the Church have always been able to find abundant arguments in Ockham's *Dialogue*.⁽⁵⁾

NOMINALISM AND SEPARATISM.

Another consequence of Ockham's teaching is deserving of very special mention. It is through our intellectual grasp of the nature of an object that we are able to see that our views of it are complementary aspects of one whole. Sense-knowledge tends to section and separate: one individual is distinct from another. Ockham's theory of an intellectual intuition of the singular or individual object really degrades the intellect to the level of sense.

(4) "Marsilius of Padua appears as the first of those noisy liberators who invoke the rights of the people only with a view to establish more firmly the unrestricted absolutism of rulers" (*Recherches sur l'Esprit Politique de la Réforme*, by G. de Lagarde, p. 56). The author is alluding to the doctrine of the *Defensor minor* of Marsilius. On the same page, he attributes the movement in the 14th and 15th centuries, away from the objective order grasped by St. Thomas, to the cumulative influence of Roman Law and Nominalism. The influence of the "Royal Law" alluded to by Godefroid Kurth is evident.

The *Defensor Pacis* of Marsilius of Padua was condemned by Pope John XXII in 1327. In the *Index librorum prohibitorum* published in 1564 by Pope Paul IV, the *Defensor Pacis* is classed as heretical and as belonging to the first category of condemned works. Two of Ockham's works, the *Opus nonaginta dierum* and *Dialogi et scripta omnia contra Joannem XXII*, are included in the second category.

(5) G. de Lagarde has promised a book on *Guillaume d'Occam et la Démocratie Religieuse*.

Nominalism tends to transform our different mental representations into isolated entities without a substantial nature. With the passing of time this will give rise to the Liberalism, Separatism and Individualism of Locke, whose political and economic theories have weighed so heavily on the modern world. Locke's philosophy is a prolongation of Ockhamism in the direction of Empiricism.⁽⁶⁾

The Empirical form of Nominalism winds up in Pantheism as does the Idealist form. The Nominalist Universe is a discontinuous universe of juxtaposed objects, of which the groupings or assemblages revealed by experience remain a mystery for human thought. There are no natures of things. There is no *vinculum substantiale*, to use Leibnitz's expression, no metaphysical bond of unity. The beings that are in the world have nothing to link them together or explain them. Inevitably, then, "Nominalism, which lives again in Positivism or Sensism, comes to doubt of the real and essential distinction of God and the world, because this distinction is not capable of being verified by experience. From that it is an easy transition to the thought that there is perhaps only one substance. Consequently, the real distinction of human individuals, which appears so clear at the outset from the fact that the individuals are separated in space, becomes doubtful. It follows as a consequence that the distinguishing characteristics of each of these human individuals are perhaps only phenomena, perhaps mere subjective representations. Thus the external world becomes purely and simply 'a phenomenal possibility of sensations,' to use the expression of that modern philosopher, John Stuart Mill, whose *Logic* is a Summa of Nominalism. Nominalism in the long run does away with all real distinctions, even those that it allowed at the beginning as being empirically evident, even the real distinction between two human beings existing at different points of space. The ultimate conclusion is a form of Pantheism in which God is, after a certain fashion, absorbed in the world. God is not, as Renan used to say, He is evolving in the world, in the ascending march of evolution. All real distinctions disappear in the universal flux of Heraclitus."⁽⁷⁾

According to the Report of the General Chapter of the Dominican Order held in 1346, Pope Clement VI ordered the Friars Preachers to adhere strictly to the doctrine of St. Thomas. The same Pontiff wrote also that same year to the University of Paris the Letter, *Singularis dilectionis*, in which he drew a series of lessons from the condemnation of Nicholas of Autrecourt, a master of the University.

(6) Cf. *Le point de Départ de la Métaphysique*, Cahiers I and II, by Père Maréchal, S.J. Cf. also *Précis d'Histoire de la Philosophie Moderne*, by the same author.

(7) *Revue Thomiste*, 1938, article by Père Garrigou-Lagrange, O.P., on *Pantheism and the Real Distinction*.

The Pope was himself a past student of the University and he expressed deep regret that "several masters and students of the Faculty of Arts despised Aristotle and the other ancient teachers whom they should follow, and were turning to various other sophistical and foreign doctrines, said to be taught in other universities, opinions which cannot produce good fruit." By foreign doctrines taught elsewhere, the Pope meant doctrines taught at Oxford. "The Pope was not listened to," comments M. Maritain, and "from the second half of the 14th century onwards, Ockhamism, in a more or less mitigated form, reigned supreme in the University of Paris and in most of the Schools."⁽⁸⁾

God had made to the world the gift of St. Thomas and the ungrateful and wrangling world had not welcomed him. Luther's revolt brought home to many how far they had gone astray. Luther, who knew scholasticism chiefly through Gabriel Biel, the last great representative of Ockhamism, placed Ockham far above St. Thomas Aquinas whom he despised.⁽⁹⁾ As Father Denifle, O.P., expresses it: "Luther always remained an Ockhamist,"⁽¹⁰⁾ so his mind was prepared for the rending of the Mystical Body of Christ and for the separation he inaugurated between the Christian and the citizen, between faith and works, and between Grace and nature, the latter being, according to him, essentially corrupt.⁽¹¹⁾

⁽⁸⁾ *Antimoderne*, p. 137.

⁽⁹⁾ Cf. *Luther*, by H. Grisar, S.J., vol. I, p. 131.

In 1520, Luther wrote against the theologians of Louvain and Cologne that "Ockham was without any doubt the first and ablest of the Scholastic Doctors" (quoted by H. Denifle, O.P., *Luther et le Luthéranisme*, Vol. III, p. 202). If we are to believe Melancthon in his Preface to the second volume of Luther's Works, Wittenberg, 1546, "Luther was able to quote from memory Biel and d'Ailly almost word for word. He was deeply versed in Ockham's writings. The latter he considered superior to Thomas and Scotus" (quoted by Paul Vignaux in *Luther, Commentateur des Sentences*, p. 45).

⁽¹⁰⁾ *Luther et le Luthéranisme*, vol. III, p. 196.

⁽¹¹⁾ We may add the testimony of Père Geny, S.J., in his *Brevis Conspectus Historiae Philosophiae*, p. 198, to the effect that "the modern writers, who look upon Ockham as a precursor of the religious revolution of the 16th century, as well as of the philosophical revolution of the 17th, are right in their judgement."

CHAPTER XII.

NOMINALISM AND THE ADVENT OF SOCIAL MATERIALISM.

THE TWO CURRENTS ISSUING FROM OCKHAMISM.

We have seen that St. Thomas teaches that there is close collaboration between sense and intelligence in the acquisition of our intellectual knowledge. On the presentation of sense data, the intellect apprehends the nature of sense perceptible objects and, through the analogy of being, by reasoning, it can ascend to God, who completely transcends the world. This harmonious functioning of the two sets of faculties of the one being, man, gave place in the Ockhamist system to a simple extrinsic co-ordination of sense and intellect. Ockham juxtaposes in us two faculties which, according to him, seem to have the same formal object, the individual. Of course, he affirms that the sense faculties are material and that the intellect is immaterial, but since they both have the same object, one of the two becomes superfluous. In the course of time, modern philosophy, which is entirely Nominalist in its attitude to the objective value of the universal natures grasped by our intelligence in the data of sense, and to the reasoning based thereon, proceeds to sacrifice one of the two faculties. According to the faculty sacrificed we have the two currents of Nominalism into which Modern Philosophy is divided.⁽¹⁾

THE FIRST CURRENT, THE NOMINALISM OF DESCARTES.

We have, then, on the one hand, the Nominalism of Descartes, Malebranche, Leibnitz and Spinoza, combined with an Ontologism inspired by Platonism. On account of this Ontologism, Malebranche teaches that we have an intuitive knowledge of God and

(1) For the development of the ideas here briefly outlined, see *Le Point de Départ de la Métaphysique, Cahiers I et II*, by Père Maréchal, S.J., as well as *Précis d'Histoire de la Philosophie Moderne*, by the same author. In the latter work, on page 75, to mention one point, we read: "The discredit into which the universals fell from the decline of the Middle Ages onwards is due especially to the fact that, in Nominalist fashion, they were held to be merely formal generalisations, not explanatory principles." Père Maréchal refers in particular to Descartes (*Principia* I, Nos. 58, 59, VIII, p. 23).

of the order of being: in the case of Descartes and Leibnitz our ideas of God, etc., are innate. This current issuing from Nominalism inevitably leads to the Pantheism of Spinoza, by which man is identified with God. So we see that, in the Cartesian school, it is the sense faculty that is sacrificed. The "sensation" or "sense-idea" differs from the other ideas by the fact that it is occasioned by the state of the material sensorium, as well as by the "confusion" of its content, in contrast with "the clear and distinct ideas." It does not differ by its intrinsic nature: it has become a special kind of "confused" intelligence. Since the origin of the content of our ideas cannot be explained by the material passivity of our senses, and since the harmonious functioning of the two sets of faculties of the one nature has thus given place to a corporeal automaton with merely local motion on the one hand and a soul on the other, the innate ideas of Descartes and Leibnitz or the Ontologism of Malebranche become indispensable.⁽²⁾

THE SECOND CURRENT, THE NOMINALISM OF LOCKE.

The second current issuing from Nominalism is the one with which we are more particularly concerned in the account of the uprise of Social Materialism. This does not mean that Cartesianism has not contributed to the advent of this materialism, for it has exercised a considerable influence on the movement of ideas, but that the preponderating rôle has been taken by the Nominalism of Locke, Hume and Comte. This current gradually got rid of the intelligence, finally reducing it to the rank and function of an internal sense. Owing to the fact that, since the Fall, sense life tends to dominate in man, it was the sensist current which prevailed, in great part owing to the influence of Locke

(2) In preparation for what we have to say later about the Prussian reaction against the domination of Judæo-Masonry, it is well to note here what M. Maritain points out in *Réflexions sur l'Intelligence* (p. 30). Two currents of Idealism have proceeded from the Cartesian explanation of knowledge. A *positive* current is to be seen in the dependence of our ideas, like the angelic ideas, on the First Cause and Creative Truth, in the philosophies of Malebranche, Spinoza and Leibnitz. A *negative* current is to be found in the Cartesian view that our ideas, like the angelic ideas, do not depend on things and are not measured by them. Kant comes along and ascribes to these ideas that do not depend on things the properties of God's Creative Knowledge. The philosopher of Königsberg does not assert that our ideas depend immediately on God like the angelic ideas, but that they are, like the Divine ideas, the measure of things. Thus they are self-regulating and the human mind enjoys perfect autonomy. Fichte, Schelling and Hegel represent the progress of this current of thought, according to which, the autonomous human mind, having as its noblest manifestation the Prussian mind, is the source of the order of being.

on English and French thought after his day. Of course Locke is a hesitant semi-empiricist or semi-sensist. He retains in his idea of substance, for example, a vague something of the Thomistic intellectual apprehension of the nature of being. Therefore, he is not a radical phenomenalist or sensist like Hume, but nevertheless the separatism and individualism of Liberalism are in great part due to his writings.⁽³⁾

"No thinker," writes M. Vialatoux, "has given a more seductive and a more readily acceptable turn to his ideas than Locke. . . . The Reformation and the Renaissance, the empiricism of Bacon, the rationalism of Descartes and Hobbes, the scientific positivism of physicists and doctors such as Boyle and Sydenham, the mercantile and liberal spirit of the capitalist 'bourgeoisie,' the unvarying politeness, the practical common-sense, the well balanced moderation of his class and his country . . . all these various gifts and influences fitted him for the task of giving his contemporaries in a simple and easy form the ideas and theories which their minds were prepared to assimilate. And he has certainly wielded enormous influence. I am not alluding merely to that which he exercised on his fellow-countrymen, from Hume and Adam Smith to Bentham, Stuart Mill and Spencer, though it was enormous and it would be false to say that it does not interest us. But we must remember that of all the English writers admired and followed with such extraordinary enthusiasm by the French Philosophers of the 18th century, he was the most popular and the most influential. He it was who won over the ungrateful posterity of Descartes. He was the teacher, in logic, politics and psychology, as well as in social, religious, economic and pedagogic philosophy, of Condillac, Montesquieu, Voltaire, d'Alembert, Diderot, Helvétius, d'Holbach, in a word, of all the writers of the *Encyclopedia*. Even Rousseau came under his sway. He was the professor of the sect of the Economists. Turgot was his pupil, and it has not been sufficiently remarked that Quesnay was also. When we point out the influence which Locke had upon our 18th century, are we not, at the same time, affirming that that influence is exercised indirectly upon our epoch

(3) The influence of Ockham on Locke is treated at some length in the work of Krakowski, *Les Sources Médiévales de la Philosophie de Locke*, especially pp. 115-139. Though Krakowski's knowledge of Scholastic Philosophy is imperfect, his historical information is useful.

Locke was born in 1632 and died in 1704. It is interesting to note that, according to Krakowski (p. 41), quoting Retter's *Histoire de la philosophie chrétienne*, the *Summa totius Logicae* of William of Ockham was still in use as a manual at Oxford at the end of the 17th century. According to the same writer, the *Ethics* of Buridan was reprinted at Oxford in 1637, his *Politics* in 1640. Père Maréchal, S.J., quotes a German work by Tellkamp to the same effect in *Précis d'Histoire de la Philosophie Moderne*, p. 242.

and upon ourselves? When we study Locke, we find clearly formulated the postulates which constitute the foundation of modern social life and are the hidden, though mostly unsuspected, animating principles of our institutions and of our modes of thought and action."⁽⁴⁾

Locke's "ideas" do not give him a grasp of the nature which is the principle of unity of a number of individuals of a species. They cannot do so, for, firstly, in his definition of "idea," he confounds sense-representation and intellectual concept,⁽⁵⁾ and secondly, he is a Nominalist in regard to the idea of "species."⁽⁶⁾ It is true that he stops half way in his empiricism, for he wishes to safeguard a small number of traditional intellectual theses, but in his system there is continual sectioning and separation. For example, the moral truths that follow from the nature and destiny of man are separated from the world of experience which is governed by its own "laws of nature," and society has no duty to God and Religion.

A theory of knowledge, which breaks the harmonious union of intellect and sense in grasping the objective reality of the nature of man and the order of the world, and which gives the primacy to sense over reason, inevitably sections life into non-communicating departments and posits individualism as the foundation of all its social teaching. It inevitably leads to the denial of a universally valid order in the world and to the limitation of objective knowledge to that of individuals.

The function of political society thus ceases to be deduced from the social nature of fallen man redeemed through membership of Christ. As a created entity, the State or political organization is meant, as we have seen, to aid man in acknowledging and accepting the order laid down by God for return to Himself, by fulfilling its duty to God. For Locke, on the contrary, the State, instead of being the well ordered organization of a natural society, is merely an artificial creation of autonomous persons. It is a free and artificial association of persons into which they enter from a previous non-social natural state, in view of safeguarding their civil interests, especially their property and their ownership of

(4) *Philosophie Économique*, by J. Vialatoux, pp. 125-126.

(5) "I have used it [the word 'idea'] to express whatever is meant by phantasm, notion, species, or whatever it is which the mind can be employed about in thinking" (*Essay on the Human Understanding*, Book I, Chapter I).

(6) "And indeed it was only the doctrine of substantial forms, and the confidence of mistaken pretenders to a knowledge they had not, which first coined and then introduced animalities and humanities, and the like; which yet went little further than their own schools, and could never get to be current amongst understanding men" (*Essay on the Human Understanding*, Book III, Chapter VIII. Cf. Chapters III and VI in the same Book).

money and lands. The State, for Locke, is in fact only a society of mutual assurance set up by a group of free proprietors to safeguard themselves against loss.⁽⁷⁾ It has no duty to God. Let us now illustrate these points by some quotations from Locke's works.

In *Letters concerning Toleration*, we read: "I esteem it above all things necessary to distinguish exactly the business of the civil government from that of religion, and to settle the just bounds that lie between the one and the other. . . . 'The commonwealth seems to me to be a society of men constituted only for procuring, preserving and advancing their own civil interests. Civil interests I call life, liberty, health and indolence of body, and the possession of outward things such as money, lands, houses, furniture, and the like. It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of these things belonging to this life. . . . Therefore is the magistrate armed with the force and strength of all his subjects, in order to punish those that violate any other man's rights. Now that the whole jurisdiction of the magistrate reaches only to the civil concerns and that all civil power, right and dominion is bounded and confined to the only care of promoting these things: and that it neither can nor ought in any manner to be extended to the salvation of souls, these following considerations seem to me abundantly to demonstrate. . . .

"Let us consider what a church is. A church then I take to be a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such a manner as they judge acceptable to Him, and effectual to the salvation of their souls. . . . It is not my business to enquire here into the origin of the power and dignity of the clergy. This only do I say, that whencesoever their authority be sprung, since it is ecclesiastical, it ought to be confined within the bounds of the church, nor can it *in any manner* be extended to civil affairs; because the church itself is a thing absolutely separate and distinct from the commonwealth. The boundaries on both sides are fixed and immovable. He jumbles heaven and earth together, the things most remote and opposite, who mixes these societies which are in their origin and business, and in everything, perfectly distinct and infinitely different from each other. . . .

"For the political society is instituted for no other end, but only to secure every man's possession of the things of this life. The care of each man's soul, and of the things of heaven, which neither does belong to the commonwealth, nor can be subjected to it, is left entirely to every man's self. Thus the safeguard of

(7) *Philosophie Économique*, by J. Vialatoux, pp. 144-149.

man's life and of the things that belong unto this life, is the business of the commonwealth; and the preserving of these things unto their own is the duty of the magistrate."⁽⁸⁾

Thus we see sectioning and individualism in the relations of religious bodies and the State. The State, though a created entity, has no duty to God and religion, in fact, there seems to be no Divine Plan for order. Instead of being born into a world with an established order, supernatural and natural, which they are bound to respect, individual human persons come into existence in a pre-social condition, out of which they emerge by freely contracting to set up the order that suits them. Locke borrows his method and his principles from Hobbes. Like Hobbes, he derives the origin of society from a state of nature, in which man was not in society. For him as for Hobbes, society arises from a reciprocal agreement of free individual wills previously isolated and separated, in a word, from a "social contract." So from a state of dispersion and anarchy, these human atoms pass into a combination, but the law of the social organization which results from this contract remains individualist and separatist. Men simply seek in society a means of pursuing in security and peace their particular ends and of better defending their separate destinies against the danger of mutual encroachments on their respective properties.⁽⁹⁾

Hobbes, stressing exclusively man's *individuality*, held that when abandoning the condition of war which coincides with the free state of nature, the individuals contracting hand over all their rights, including their right of property, to the State, which has absolute power and is not responsible to anyone. Locke, on the contrary, stressing exclusively the independence of man's *personality*, holds that the autonomous persons, when making the social contract, keep their liberty, and above all, the unrestricted right of property. Before men freely agreed that all the wealth of the world would have its representation and its pledge in coined metal or money, the interest of each one was to limit his property to what he could make use of. With the advent of money, it became the interest of each to produce beyond his needs, because he could exchange the excess for money and utilize the money to purchase the labour of others, either to avoid working himself or

(8) These extracts are quoted from the London edition of 1765, printed for A. Millar, etc.

(9) "It is not without reason that he [a man] seeks out and is willing to join in society with others who are already united, or have a mind to unite for the mutual preservation of their lives, liberties and estates, which I will call by the general name, property. The great and chief end, therefore, of men uniting into commonwealths, and putting themselves under government, is the preservation of their property: to which in the state of Nature there are many things wanting" (*Second Treatise on Civil Government*, Chapter IX).

to increase his wealth without limitation.⁽¹⁰⁾ The advent of money thus led inevitably to a great inequality in possessions.

LOCKE ON MONEY.

Locke has treated the question of money in his essays on the *Consequences of the Lowering of Interest and Raising the Value of Money* and *Further Considerations Concerning Raising the Value of Money*. These were published in London from 1692 to 1695 and were destined to enlighten the English Government, the former concerning the advisability of reducing interest to 4 per cent., the latter concerning the remedy to be applied to the depreciation of the English silver currency at the time. In regard to the second question, according to A. E. Feavearyear,⁽¹¹⁾ Locke's Essay, *Further Considerations*, etc., was published in reply to a report by William Lowndes, Secretary of the Treasury, entitled *An Essay for the Amendment of Silver Coins* (1695). Lowndes wanted the reform to consist in the stabilization of the currency at the existing value, Locke wanted a return to the old standard. Locke's views were accepted and his *Further Considerations* have become "almost a gospel for 'sound money' men," to use Feavearyear's expression. Sir Robert Peel, both in 1819 and in the Bank Act of 1844, "stood firmly by the doctrine, which he obtained from Locke, that the unit was a definite quantity of bullion which must not be altered. All the best known writers of the nineteenth century praised the settlement of 1819, by which,

(10) "As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property. Now of those good things which Nature had provided in common, everyone had a right (as has been said) to as much as he could use and had a property in all he could effect with his labour; all that his industry could extend to, to alter from the state Nature had put it in, was his. . . . It was a foolish thing, as well as dishonest, to hoard up more than he could make use of. . . . Right and conveniency went together. For as a man had a right to all he could employ his labour upon, so he had no temptation to labour for more than he could make use of. . . . This I dare boldly affirm that the same rule of property—viz., that every man should have as much as he could make use of, would still *hold* in the world . . . had not the invention of money, and the tacit agreement of men to put a value on it, introduced, by consent, larger possessions and a right to them . . . but since gold and silver, being little use to the life of man, in proportion to food, raiment, and carriage, has its value only from the consent of man . . . it is plain that the consent of man has agreed to a disproportionate and unequal possession of the earth . . . they having, by consent, found out and agreed in a way how a man may, rightfully and without injury, possess more than he could make use of by receiving gold and silver which may continue long in a man's possession without decaying" (*Second Treatise on Civil Government*, Chapter V).

(11) *The Pound Sterling, a History of English Money*, pp. 124-137.

after the currency-inflation of the Napoleonic period, the old standard was restored. Largely as a result of Locke's influence, £3 17s. 10½d. an ounce came to be regarded as a magic price for gold from which we ought never to stray and to which, if we do, we must always return."⁽¹²⁾

Now, in both the above-mentioned measures, Locke saw a violation of the *natural laws* which preside over the development of public wealth. 'The value or purchasing power of money is due to the quantity or weight of the metal composing it. 'This qualitative or commodity-money, which is only a somewhat less complicated form of barter, is the only form which Locke in these essays seems to consider possible. On that point we shall have more to say later, but let us first examine the effect of his theories on human society. Owing to the separatism and individualism consequent upon his Nominalism, Locke seems to think that once a man has given his consent to the institution of money and has fixed upon these metals, silver and gold, he has only to accept the results passively. These are, for example, what Locke terms the natural use or interest on money and the prices determined by the relation between the quantity of these commodities in the market and other commodities.

"Economic phenomena," writes Monsieur Vialatoux, "are no longer human phenomena: they take place in a world apart and live their own life, so to say, without having to take account of moral ends or without being subject to efficacious voluntary action on the part of man or human society. They are sectioned off and are quite independent of our intervention, or rather, the only link which unites them to us is that by which they control our lives and by which we are chained to them. It is this theory of price, of which the essential postulate is the separation of economics from morality, which for Locke gives the key to the solution of the problem of interest, as later on it will give the key to the solution of the problem of wages. . . . It is always the quantity of money, symbol and pledge of wealth, which sets up the economic law. In its relation of exchange with the object it buys and with trade in this kind of article, it determines the price; in its relation with the trade of the country as a whole or the sale of goods in general it fixes the rate of interest. These things, then, are outside the scope and the competence of the laws drawn up by men: they belong to another order and to another world. They are, I repeat, sectioned off from us; they are independent of us. No human will, no human action, whether of individuals or groups, is in any way responsible for the effects of these anonymous causes. If sad results for the human race follow from them, it is only because of our ignorance and our blindness that we accuse

(12) Feavearyear, op. cit., p. 137.

one another of being responsible for them. As a matter of fact, they are phenomena of the same kind as all the other natural phenomena. . . .

"If our humanity is passive in presence of economic phenomena, it is because money is the only active force in that sphere, the one and only motor of the whole mechanism. Money, however, has been instituted by man and if it rules us after the fashion of an unyielding despot, if we are, so to say, its playthings and its puppets, it is because it has the right to do so, for we have consented to and set up its rule. If we are obliged to bow to its behests, it is because its domination has been set up at the beginning by the free decision of our individual sovereign wills."⁽¹³⁾ We are thus back at Locke's individualist and separatist theory of society.

We shall have more to say about Locke's commodity theory of money later, in connexion with the gold standard and economic decay in general. Here it is sufficient to remark with Peavearyear that neither Lowndes nor Locke understood the real cause of the depreciation of English money at the time they were writing. Peavearyear writes: "Nobody understood why the value of money had fallen. Lowndes thought that, because the war had necessitated so many payments abroad, silver bullion had been exported in large quantities to meet the adverse balance, and had become scarce in England, with the result that the price had risen. Locke thought the depreciation of money was entirely due to clipping. He did not attempt to explain why it had occurred suddenly, while clipping had been going on for half a century. . . . The inflation of credit was the immediate cause of the depreciation."⁽¹⁴⁾

In this connexion Arthur Kitson pertinently remarks: "It should be remembered that credit and paper currency affect prices and therefore the purchasing power of gold (and, of course, silver) coins the same as the addition of a similar volume of gold (or silver) currency, which is a further demonstration of the truth of the Quantity Theory," as opposed to the barter or commodity-money theory.⁽¹⁵⁾

(13) *Philosophie Economique*, pp. 137-139.

(14) *The Pound Sterling*, p. 121. The author adds in a note on p. 125: "The authors of the Bullion Report of 1810 appear to have been the first to diagnose correctly the position of the currency in the period 1694-8 when they stated that, at that period, the effects of the depreciation of the coin by wear and clipping were coupled with the effect of an excessive issue of paper. MacLeod, *Theory and Practice of Banking* (C. IX, pars. 49 and 50), attempted to destroy this theory, but most of his reasoning on the point was fallacious, and the account given in the Bullion Report is an admirable summary of the events as they occurred."

(15) *The Bankers' Conspiracy*, p. 63. "The Quantitative theory asserts that the value of the money unit is determined by the number of units in circulation multiplied by their velocity of circulation." When Locke is speaking of the quantity of money, he means the value

ECONOMIC LAWS BECOME EXCLUSIVELY
PHYSICAL LAWS.

Locke's attitude towards money, with its separation or sectioning, is only one instance—out of many—of the influence of Mathematical Physics on the thought and practice of the 18th and succeeding centuries. In other words, Locke's theory of money is only one instance of the growth of that Social Materialism, which is better known by the less objectionable name of Liberalism or Naturalism. The essential principle of Liberalism or Naturalism, the principle which runs through orthodox English and French Political Economy, represented by Adam Smith, Malthus, Ricardo, Stuart Mill, Bastiat, J. B. Say and the Physiocrats, is that Economic affairs are governed by Physical Laws of Nature, to which no political law should attempt to do violence.⁽¹⁶⁾ Men must allow themselves to be governed by Nature and not attempt to violate her laws. It was in the name of this principle, held to be approved by Science (with capital), that organized Naturalism, at the French Revolution, worked for the destruction of the Guilds of the Middle Ages, and that naturalistic Liberalism resisted the trade-union and reform movements.⁽¹⁷⁾ The laws voted in the first half of the 19th century for the protection of women and children were accepted by the dominant liberalistic school of thought both in England and France, only unwillingly and as exceptional measures. The need for protective measures for married women and children was justified by the argument that they were minors under tutelage and so incapable of contracting freely. It was only by a deviation from orthodox liberalistic principles, remarks M. Vialatoux, that unmarried women of legal age were given the advantage of the same protection. When the right of association was legally recognized for working men, it was regarded in France as the recognition of an area of individual liberty which had so far been unacknowledged. Every movement of resistance to social amelioration and professional organization was made in the name of "Science."

"Sometimes the rigid determinism of economic laws was directly appealed to; more frequently, the appeal was indirect. The 'rights of liberty' and the principles of 1789 were invoked, these clearly involving an optimistic belief in the natural order of the

of the content of the coin or coins, what Arthur Kitson calls the *quality*.

(16) Cf. *Philosophie Économique*, by J. Vialatoux, pp. 3 and foll.

(17) The English Poor Laws which attached the poor to their parishes were modified in the interest of industry, not in the interest of the poor, in accordance with the tenets of Liberalism. We shall see later that the Socialist reaction against Liberalism has also been largely controlled and directed by naturalistic or anti-supernatural organized forces.

world and in the spontaneous harmony resulting from the free play of economic forces.”⁽¹⁸⁾ Even the “pessimists” of the Liberalistic School, Malthus and Ricardo, who were aware that the spontaneous order of nature did not give rise exclusively to harmony and justice, nevertheless considered the free play of individual liberty the lesser evil.

Liberalism or Naturalism, therefore, claimed to be based on the modern science of Physics. What is the precise nature of this science and how does it differ from the Physics of Aristotle and the Scholastics? In the modern sense of the word, Physics is a comparatively recent science, in point of fact it has nothing in common with the old-time Physics except the name. This new type of Physical Science, while continuing to treat of bodies as such and of the order of the sense-perceptible world, thus keeping the same material object as the ancient Physics, considers this object, no longer from the point of view of the intelligibility of being, but from the point of view of mathematical quantity. In the physical world, it does not seek to discover under phenomena the intelligible connexions sought by the philosophy of the ancients, which explain phenomena only by transcending them. It is rather a science of the sense-perceptible world which applies to the detail of phenomena as they are co-ordinated in space and time, the formal connexions of mathematical relations. Thanks to the science of abstract quantity, it approaches that deductive character to which it aspires and without which it would not be a perfect science. Modern Physics is a marvellous means for the investigation of the world of sense, not from the point of view of being, but from the point of view of quantity. It abandons the idea of looking directly for real causes in themselves and aims above all at expressing in a coherent system of equations measures taken on things.⁽¹⁹⁾ This new Physics, instead of being the science of the nature or internal principle of the mutability and qualitative spontaneity of things is rather the mechanics of sense-experience, the science of the spatial and quantitative relations of phenomena. These mathematical functions which inform us how one quantity varies when another varies are

(18) *Philosophie Économique*, by J. Vialatoux, p. 15. He adds: “This optimistic belief was present in the minds of those who drew up the principles of 1789, due in part to the influence of physiocratic ideas in the Constituent Assembly.” This attitude was reinforced by Masonic anti-supernatural propaganda. Workingmen were bound to observe the injunctions of the Law of Chapelier (1791), by which they were forbidden any association, corporation, or syndicate, because such federation would trouble the free play of supply and demand in the labour market. Economic freedom thus became the famous right to die of hunger. Cf. *The Workingmen's Guilds of the Middle Ages*, p. 42.

(19) J. Maritain, *Les Degrés du Savoir*, p. 90. Cf. the important observations on pages 269-286 of the same work, also on pages 121-125.

the only law with which modern Physics is concerned.⁽²⁰⁾ On the other hand, Aristotelian and Scholastic Second Philosophy, being concerned with the inner natures of things, tries to elucidate their laws. This it does by setting forth the lines of development of beings in accordance with what they are essentially.

The law or laws of man's being in the Aristotelian sense are the line or lines of conduct demanded from his activity by his spiritual *form*. The laws of a human being are thus *laws* of a person subject to the conditions of space and time, in consequence of his being incarnate or individualized in matter. Moral Science or Ethics, supposing the data of Psychology, treats of these laws. The laws elucidated by modern Physics are simply formulae expressing the constant and general relations or connexions in virtue of which one phenomenon (called in this case, *cause*) cannot appear, disappear or vary, without another phenomenon (called in this case, *effect*) appearing, disappearing or varying. These laws, astronomical, physico-chemical, law of gravitation, etc., indicate how things behave, abstracting from circumstances. They are concerned with facts, not with the natures of things, indeed, *nature* for modern science simply designates the whole body of external phenomena as regulated by laws in the sense just defined. This physico-mathematical knowledge of nature disregards in the reality everything else except quantity and thus neglects what the intellect is primarily interested in, the knowledge of what-is, precisely what Aristotelian Philosophy seeks to discover.

The term *law* has three principal meanings. It is used, *firstly*, to signify the obligatory rules prescribed to the members of an organized society by the authority which is charged with the Common Good of that society. The body of these laws is called *positive law*. *Secondly*, law designates the line of development demanded by the nature of a being, the rule it must follow to reach its end, the perfection of its nature. In the case of man,

(20) Cf. J. Vialatoux, *La Cité de Hobbes*, p. 48, and J. Maritain, *Réflexions sur l'Intelligence*, p. 183.

"The material object of philosophy and science may be the same—for example, the sense-perceptible world—the formal object, namely, that which determines the specific nature of these intellectual disciplines, is essentially different in the two cases. In the realm of corporeal being, the scientist will study the laws of phenomena by linking one observable event with another observable event. If he tries to discover the structure of matter, it will be by representing to himself how and according to what laws the ultimate elements in the structure of the edifice—molecules, ions, atoms—behave in space and time. The philosopher will try to find out what the matter is whose behaviour the scientist depicts, that is, the nature of corporeal substance considered in the light of *ens intelligibile* (the question whether it is capable of being divided up, in view of a spatial or spatio-temporal reconstruction of ions, atoms, etc., into protons and electrons . . . remains intact)" (*Les Degrés du Savoir*, pp. 93, 94).

it is the line of conduct demanded by his spiritual form from his activity, intellectual, moral and esthetic. The body of these non-written laws is called *natural law*. *Thirdly*, it is used to designate a formula expressing constant and general relations between observable phenomena. Hence we have political laws, moral laws, and physical laws, with one idea analogously common to the three acceptations, namely that of *order*. Aristotelian Philosophy is concerned with *law* in the second meaning, while modern Physics aims at the elaboration of laws according to the third meaning of the term.

The story of the progress of Mathematical Physics has largely become the account of the reduction of *internal nature*, that is, nature in the sense understood by Aristotle and the Scholastic Philosophers, the nature of man included, to *external nature*, that is, nature as understood in modern science, namely, the aggregate of the connexions between spaced and timed phenomena. The inner dynamic principle, the norm of a being's development, has been reduced to phenomenal existence, finality has given way to mechanical movement. Accordingly, the first two meanings of the term *law* have been reduced to the third, and not only positive laws and institutions but the interior laws of man's spiritual nature have come to be considered merely as phenomena regulated by determinism, spatial and temporal. This doctrine, according to which moral nature is reduced to physical nature and which holds that political and moral laws (laws in the first and second sense mentioned above) are merely laws of Social Physics (laws in the third sense) is termed Mechanism or Materialism. Politics in this system is merely the art of conforming the conduct of societies and the laws of States to the physical laws so discovered and formulated.⁽²¹⁾ Human personality is thus disregarded. Political laws, according to Aristotelian and Thomistic Philosophy, must be in harmony with the natural law of which they are either developments or applications to concrete circumstances.

Perhaps the most striking example of the influence of Nominalist philosophy, nurtured by Mathematical Physics, on life, is to be found in the separation of politics and economics from the moral order of the Divine Plan and, in particular, in the substitution of the "economic man" for the member of Christ.⁽²²⁾ Economic Physics, like astronomy and other branches of physics,

(21) Cf. *Philosophie Économique*, by J. Vialatoux, pp. xii-xxvi.

(22) "The economists' conception of affairs was based, however, on certain fallacies, the chief of which was that man was regarded as an economic automaton and not as a human being. For example, it was believed that labour could move away freely from trades in which work was scarce and wages were low, to trades in which higher wages were offered. They forgot, however, that human beings have roots, which may be invisible, but which nevertheless exist. . . . Furthermore, the sort of world visualised by the academic economists of the last century

came to be treated as a section of Mathematical Physics. The "economic man" or *homo oeconomicus*, was the social atom, everywhere identical with himself, always looking for the maximum of financial profit at the cost of the minimum of effort and therefore subject to *exclusively* physical laws. The difference between economic laws and the laws of gravitation or of the propagation of light was forgotten. In the case of the propagation of light, for example, we are dealing with physical events, in regard to which we try to discover the order of the world as it came from the hand of God, utilizing for the purpose all the methods of modern science. In the case of political and economic arrangements, we are dealing with the utilization by human beings of the knowledge thus acquired for their social structure. We must, therefore, be guided in everything by our knowledge otherwise obtained of the nature of man, fallen from his high supernatural estate and restored thereto by membership of Christ. To yield to the influence of Cartesian mechanics and Locke's individualism and separatism, and treat the human elements of society as so many elements subject to fixed unvarying movements exclusive of true spiritual liberty, is precisely the temptation to which Liberalism or Naturalism yielded.

"The truth is that Liberalism does not consist merely in withdrawing economics from subordination to politics, but in the further step of withdrawing politics (and economics) from subjection to the moral law. Perhaps we may describe it in more general terms by saying that it consists in transforming some particular section or aspect of human activity, economic or political, into a closed area, a separate domain, having its own autonomous end, completely independent of the final spiritual end of man."⁽²³⁾ In such a system "the end of politics becomes the material prosperity, the power and success of the State, and everything that may procure such an end—even an act of treachery or an act of injustice—is politically good. The end of economics becomes the acquisition and limitless increase of riches, material riches as such, and everything that may procure such an end—even an act of injustice, even oppressive and inhuman conditions of life—is politically good. . . . If morality intervenes with its peculiar exigencies, it will be to engage in conflict with political and economical reality, with political and economic science."⁽²⁴⁾

postulated a state of continuous competition, with the weaker or less efficient going to the wall or being absorbed by the stronger and more efficient. They did not attempt to explain from what source were fresh victims for this economic cannibalism to be obtained" (*The Future of Auditing*, by A Group of Accountants, pp. 5, 6).

⁽²³⁾ *Philosophie Economique*, by J. Vialatoux, p. 67.

⁽²⁴⁾ *Religion and Culture*, by J. Maritain (English Edition, Sheed and Ward, pp. 25, 26). M. Maritain blames the Cartesian spirit for this state of separation and conflict.

The French Encyclopedia, which had such an enormous influence on the preparation of the French Revolution of 1789, had its origin in the union of the two currents issuing from Nominalism, the current of Cartesian Rationalism and that of English Empiricism. Both these currents were influenced by Mathematical Physics. As Mathematical Science leaves finality, goodness and the objective order of the world out of account, this influence worked inevitably in the direction of social Materialism. The final result may be seen either in the Liberalistic State of the last century, in which human beings were heartlessly treated as replaceable ciphers in the process of production for the sake of finance or else in the present Judæo-Marxian State of Russia, of which the whole organization is based on the assumption that man is not a member of Christ but merely an "economic atom." As Social Science was simply a branch of Physics or Mechanics, political laws in both these types of States were and are merely the applications of the determinism of social Physics to human regimentation. In the name of progress, man was and is treated as a mere individual devoid of personality and freedom.

Perhaps the most perfect example of the treatment of human beings according to the formulae of Mathematical Physics is to be seen in Soviet Russia, where humanity is being subjected to a moulding process in view of the evolution of the perfect "economic atom." The Communist novelist, Panferov, in his novel, *Brusski*, has very well described the mental attitude of those who put Collectivism into effect: "We must beat the idea of property out of man," they said, "just as dust is beaten out of a mattress. Since the peasant is trying to bargain with us let us knock the wish out of his head." The Communist hero of this novel has come to accept that the nature of man can be moulded and re-conditioned. "We are fertilizing the soil," he says, "in order to breed a new nation. . . . You just refuse to be a sacrifice, and we'll twist you like a ram's horn."

We have travelled a certain distance since Sir William Petty (1623-1687), physician to the English army in Ireland and secretary to Henry Cromwell, in his *Political Anatomy of Ireland* and *Political Arithmetic*, proposed a method of calculating the exchange value of human beings in terms of money, and the economist Bastiat (1801-1850), in his *Harmonies Économiques*, compared "social mechanics to the mechanics of the heavenly bodies," but we have simply drawn the conclusions of their social materialism. If Politics and Economics are separated from life in Christ and the manipulation of money withdrawn from subjection to the laws incumbent on members of Christ, then man will ultimately be held to exist merely to produce material wealth in the manner considered most favourable for the schemes of the financiers, and in

the name of "progress" human personality will be trodden under foot.

One last remark must be made. It must not be forgotten that the Economists of the French Encyclopedia had come under other influences. In secret societies they were filled with hatred of Our Lord Jesus Christ and of the Supernatural Life. Following l'abbé Barruel, Robison, in *Proofs of a Conspiracy against all the Religions and Governments of Europe*, says: "This gang of public corruptors held their meetings for many years in the Hôtel d' Holbach at Paris, and Voltaire was their honorary President. The most eminent members were d'Alembert, Diderot, Condorcet, La Harpe, Turgot, Lamoignon. They took the name of Economists and affected to be continually occupied with plans for improving Commerce, Manufactures, Agriculture, Finance, etc. . . . But their darling project was to destroy Christianity and all Religion and to bring about a total change of Government."⁽²⁵⁾

⁽²⁵⁾ Op. cit., pp. 535, 536. Cf. Barruel, *Mémoires pour servir à l'Histoire du Jacobinisme*, vol. I, pp. 343-355.

PART IV.

POLITICAL DECAY
and
THE DIVINE PLAN FOR ORDER.

CHAPTERS XIII—XVI.

CHAPTER XIII.

THE PROTESTANT REVOLT AGAINST ORDER.

THE PREPARATION OF WRONG NATIONAL DECISIONS.

When a human being comes to a practical decision, both his intelligence and will are brought into play. The intellect enunciates the last practical judgement about a course of action which the will follows, but it enunciates that judgement under the influence of the will. For a right decision, therefore, two things are necessary: firstly, the intelligence must have a firm grasp of the real order of the world and of the final end of man, namely, union with the Blessed Trinity through membership of Christ; secondly, the will must be strengthened by the moral virtues of prudence, justice, fortitude and temperance.⁽¹⁾

This is the teaching of St. Thomas who says that "for a right decision or a good choice, two things are necessary: firstly, a right intention of the end and this is brought about by moral virtue . . . secondly, a correct judgement about what leads to the end, and this can only be by reason rightly advising, judging and ordering. This is the function of prudence and its auxiliary virtues."⁽²⁾ To this must be added what the Angelic Doctor had just previously said: "It is the function of prudence to give wise counsels about what concerns the whole life of man and the final end of human life."⁽³⁾ In the order of action, St. Thomas insists that the will follows the last practical judgement, but he insists that it is the will which makes a particular judgement to be the last.⁽⁴⁾ In other words, the will sways the intelligence to look at the motives which appeal to it (the will) and show up in a clear light what attracts

(1) Prudence, of course, is in the intelligence, for essentially it is an intellectual virtue, but it cannot be present without justice, fortitude and temperance, for it is a moral virtue by its matter. It is a *habitus* inclining to knowledge and its object is the act of the will regulated according to the moral law. Accordingly, we speak of prudence as a moral virtue. Cf. Ia IIae, Q.58, a.4, 5; IIa IIae, Q.49, a.1, 2. "Prudence inclines the intellect to judge rightly, by a last practical judgement, about particular actions in relation to the final end of man" (Gredt, *Elementa Philosophiae*, vol. II, p. 358, ed. 5a).

(2) Ia IIae, Q.58, a.4. Cf. Ia IIae, Q.57, a.5.

(3) Ia IIae, Q.57, a.4, ad 3um.

(4) Cf. Thes. XXI of the XXIV theses of St. Thomas.

it. The last practical judgement can therefore be uniformly sound and good, only if the will be rectified by the moral virtues. The will has the preponderant rôle in our moral life. But the other condition is of vital importance also. Fully prudent action supposes a clear vision of the end of man and of the order of the world: the danger of disordered action is increased as the intellect's grasp of order and of the Rights of God grows hazy. The intellect must hold up before the will the full order of the world. Just as for a right decision the correct functioning of both intellect and will is required, so a wrong decision in a particular set of circumstances may be the result of the defective functioning of either faculty.

If we now apply analogously the principles of St. Thomas to the practical decisions of peoples and rulers of peoples at the time of the so-called Reformation, we shall see that the wrong turning taken was in part due to the lack of a firm grasp of order in the intelligence and in part to the weakening of the will by the decay of the virtues of prudence, justice, fortitude, and temperance.⁽⁵⁾

DECAY IN THE INTELLECTUAL GRASP OF ORDER.

Four points must be singled out for particular mention in this connexion. Each in its own way contributed to the weakening of the hold of men's minds upon order. Two of them, the sojourn of the Popes at Avignon and the Great Schism of the West, were spectacular events looming large upon the European stage. The two others, the revival of Roman Law and the spread of Nominalism, of which we have already spoken, though their influence was largely in the realm of the mind and therefore not so visible, nevertheless contributed to the steady weakening of the European mind in regard to the Divine Plan. We should mention also the general unbalancing effect of the Copernican astronomical discoveries on agelong habits of thought, and the consequences of the Black Death. "The Black Death turned Christendom into a house

(5) "Experience teaches that peoples have a certain 'Personality' to which practically the same rules and the same reasoning can be applied as to a particular person" (Benigni, *Historiae Ecclesiasticae Propædeutica*, p. 73).

Very often the influence of one person in aiding a nation to reject disorder and remain faithful to Our Lord is strikingly prominent, just as there are outstanding examples of the opposite. In the case of Queen Isabella of Spain (1451-1504), we see a magnificent instance of what a clear intelligence and a firm will can do to help a country to take courage and go against the current. In the case of Cardinal Wolsey we behold what blindness and self-centredness can do to accelerate the pace downhill towards final disaster.

Readers can study the contrast in the splendid volumes, *Isabella of Spain*, by William T. Walsh, and *Wolsey*, by Hilaire Belloc.

of mourning, and had dreadful results of every kind: the worst being that priests became so few, and bad priests so easily became priests, that the whole great Christian philosophy and morality were brought into contempt. . . . The Black Death decimated the priesthood, leaving hardly enough priests to go round and admitting a good many who had much better not have gone round." (5 bis)

The Exile at Avignon (1308-1377).

The Head of the Church, the Vicar of Christ, is Bishop of Rome. In the City, around which the Patrimony of St. Peter had grown up, the Pope was not subject to the influence of any temporal ruler. In Avignon, where the Popes sojourned from 1308-1377, that is, from Clement V to Gregory XI, the Pope was dominated more or less by the King of France. This dimmed the sense of the supernatural, supranational unity of the Church, especially in the minds of those nations and their rulers who had differences with the French Kings. In addition, during this period the resentment increased against the holding of bishoprics and other benefices in distant lands by officials of the Papal Court. This was particularly the case in England and played its part in detaching minds and hearts from the Holy See.

The Great Schism (1378-1417).

God raised up St. Catherine of Sienna to put an end to the sojourn at Avignon, and bring back the Pope to the Eternal City, the centre of unity, but the good was undone and the evils intensified by the Great Schism, wherein human passions struggled against the realization of that unity of government which all acknowledged should exist. The concessions, too, which the rival claimants were obliged to make to their supporters among the different nations, contributed in some degree to the decay of faith.

Influence of Roman Law and Ockhamism.

The spectacle of these quarrels and divisions was presented to minds which in many cases were imbued with ideas opposed to the Kingship of Christ. The revival of Roman Law had enabled the Legists to dangle before the rulers of the growing nations the unquestioned authority of the Roman Emperor in matters of religion as well as in temporal matters. Associated with this deleterious influence was the effect of Ockham's philosophy. It was difficult for an Ockhamist to retain hold of the integral truth about the immutable nature of the Church's government and constitution. His whole philosophical formation tended to convince him that there were no objective natures of things and that

(5 bis) *Chaucer*, by G. K. Chesterton, pp. 40, 56.

all our valid knowledge was of individuals and of their demands. No wonder, then, that Ockhamists, like d'Ailly and Gerson and many of the doctors present at the Councils of Basle and Constance, defended novel theories concerning Church organization and reform. Their Philosophy inclined them to consider those questions and others, like the relations of Church and State, as questions of warring personalities to be solved according to the circumstances of the moment. St. Joan of Arc was sent to remind the world of the fact that political authority was a participation in the Temporal Kingship of Christ, of which the anointing at the coronation was a visible sign.⁽⁶⁾ She was treated as Our Lord Himself had been.

WEAKENING OF THE WILL THROUGH THE DECAY OF THE VIRTUES.

Decay in charity resulted inevitably from the corroding influence of Ockhamism on the doctrine of our union with our fellow human beings as members of Christ's Mystical Body. Along with it went decay in the realization of that membership in practice, owing to routine. This is what Mr. Belloc terms "a crystallization of religion."⁽⁷⁾ "As an example of this crystallization," he writes, "take the complete network of clerical finance. The old simplicity therein disappeared. Dues were exacted on mere precedent, though the causes of such precedent had ceased to be. . . . Or take again such abuses as pluralities. In the earlier ages—for instance in England, after the conquest—for a man to hold even two Sees at once was a thing occasionally done but not tolerated. It was a scandal and an outrage. In the later Middle Ages it became accepted: still denounced and still scandalous, but accepted. With this crystallization, this hardening of official action, went a parallel (and much graver) evil among the laity: to wit, a reliance upon the externals of religion at the expense of spiritual life."⁽⁸⁾

In the scandal of pluralities, we can see at one and the same time the decay of charity, justice and temperance. In the avarice of the clergy, as shown in other ways, and in that of the influential laity, and in the contempt for celibacy among the clergy, we behold the decay of the same virtues of charity, justice and temperance. In the failure to face the reform of these abuses and others, in spite of the protests calling attention to the downhill

(6) "The Kingdom does not belong to the Dauphin but to God. Nevertheless, it is the will of God that the Dauphin should be crowned and thus be empowered to hold the Kingdom *in commendam*" (Procès de Ste. Jeanne d'Arc, vol. II, p. 456. Quoted by Père H. Clérissac, O.P., in *La Messagère de la Politique Divine*).

(7) *How the Reformation Happened*, p. 44.

(8) *Ibid.*, p. 46.

courses of countries and communities, the lack of charity and of fortitude was patent. In spite of the exhortations of St. Vincent Ferrer, the hatred of Satan for the Supernatural Life seems to have been lost sight of. This is a sure sign of the decay of faith in any epoch. When once the storm had burst and that hatred was free to show itself, it found expression in insults to all things Catholic, especially to the Blessed Eucharist and to the Holy Sacrifice of the Mass, the central point of Catholic life and worship.

"The condition of the wealthy laity," writes Mr. Belloc, "was much worse [than that of the clergy], and more particularly, as I have said, in the point of avarice. There was nothing men would not do for the violent and rapid acquisition of wealth. They had not of course the doctrinal disease of our time; they did not regard their vices as virtues, nor call the rapid grasping of a fortune heroic, as we do. The knowledge of right and wrong in this matter was still sound but the practice was in ruins, . . . Every Prince was avid. Right to the hand of appetites so eager and so unscrupulous lay the wealth of the Church. . . . The last factor, the hatred of the Faith, though it was numerically the smallest by far, was much the most intense, and was in the nature of a leaven which could rapidly infect all society, once it was given play."⁽⁹⁾

LUTHER AND OCKHAMISM.

We have seen that the Nominalist Philosophy contributed directly to Locke's individualism and separatism. Indirectly, through its influence on the formation of Luther and of Protestantism in general, it strongly reinforced these characteristics.

We have already briefly alluded to Luther's Nominalist or Ockhamist formation. He boasted that he had completely assimilated the Ockhamist tenets and that he belonged to the Ockhamist school or faction.⁽¹⁰⁾ Let us take one point, namely, the separation of Grace and nature, in which Luther prolongs a fundamental Ockhamist principle into open heresy. The fundamental principle of Ockham and his school is that it is not Sanctifying Grace which by its nature renders us agreeable to God, but rather God's *free acceptance of us as pleasing*. Strictly speaking, it is not because he is in the state of Grace that a man is pleasing to God; it is exclusively because he is accepted as such by God. It follows that Sanctifying Grace is an unimportant mark designed by God to distinguish from others those whom He accepts as being agreeable to Himself.

⁽⁹⁾ Ibid., pp. 61, 62.

⁽¹⁰⁾ Weimar, VI, 195, 4 and 600, 11: "*Sum enim Oceanicæ factionis.*" Quoted by Father Denifle, O.P., in *Luther et le Luthéranisme*, Denifle-Paquier, vol. II, p. 201.

Grace itself does not secure for us either His favour or His friendship. Consequently, it is not Divine Grace which makes us worthy of eternal life. We are worthy of eternal life, exclusively because God accepts us.⁽¹¹⁾ If we are to believe the Ockhamist, man can be in the friendship of God by a purely extrinsic denomination, that is to say, because the Will of God accepts him. Of the Supernatural Life which Sanctifying Grace bestows on us, the Ockhamists say nothing. It is easy to see that they unwillingly admitted the existence of this dead weight in which they saw neither necessity nor utility. They repeated continually that everything depended on God's acceptance of us, not on Sanctifying Grace and the infused virtues. Of course, they did not deny the existence of these gifts, but they were always proclaiming that entities were not to be multiplied without necessity.⁽¹²⁾

Luther in his interior struggles recalled the principle of the free acceptance of God as the Ockhamists explained it, that is, as a *simple possibility*. God, they said, *could* accept each of us, even without Sanctifying Grace. Luther goes much further. He does not say: *God could do it*, but *God does it*. We are declared friends of God by an "extrinsic denomination" or an "extrinsic arrangement." This extrinsic denomination comes from the justice of Christ, that is, from a justice which is not ours. In the Ockhamist *hypothesis* of God's acceptance of us, however, the sinner was intrinsically justified, his fault was blotted out. According to Luther, God considers the sinner as just on account of the justice of Christ, but the sinner remains a sinner. The sin is not effaced, but God regards the sinner as just, because Christ's justice is imputed to him. The cause of this erroneous doctrine on the part of Luther was his own interior state. He could not resist sin through his own fault, but he held up Christ's justice between himself and God and in this way hid his corruption and misery from God's gaze. He remained, however, intrinsically corrupt.⁽¹³⁾

(11) "God accepts a soul in the state of grace into eternal life purely gratuitously." "*Animam charitatem habentem Deus pure gratis acceptat ad vitam aeternam*" (Peter d'Ailli, *1 Sent.*, qu. 9, a. 2, fol. 139).

(12) "*Frustra fit per plura quod fieri potest per pauciora*" (Ockham, *1 Sent.*, dist. 31).

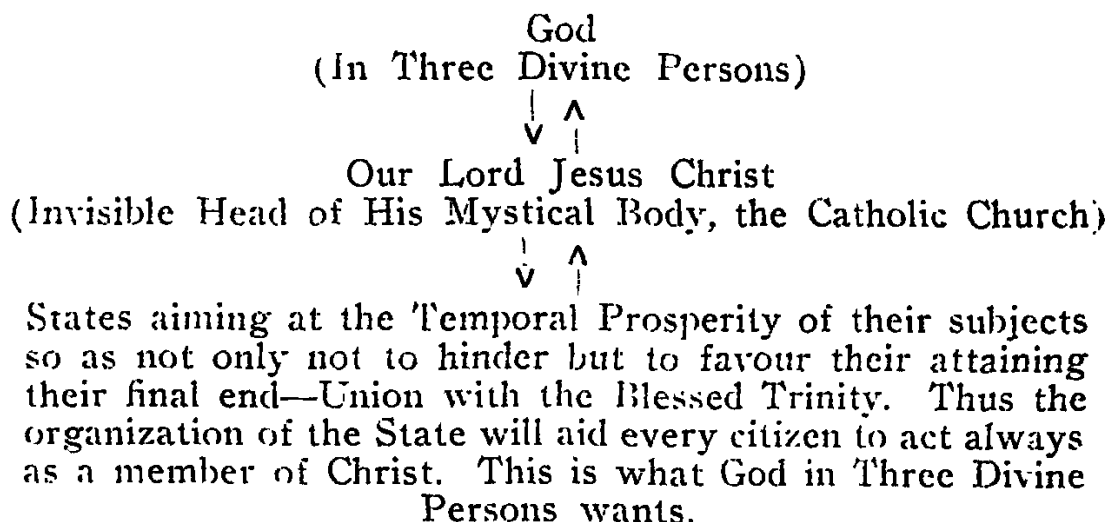
(13) In 1531, Luther wrote: "I am accustomed . . . to imagine that there is no quality called faith or charity in my heart, but in the place of these I put Christ Himself, and I say: 'This is my justice. Christ is my quality and my formal justice as it is called'" (quoted by Father Denifle, O.P., op. cit., p. 220, *Corpus Reformatorum*, II, 503).

When Luther says elsewhere: "Against Ockham we must hold that God cannot accept man without justifying grace" (Weimar, I 227, n. 563), he uses the expression "justifying grace" in a different sense from Ockham. In his system the justice of Christ is the "justifying grace."

Thus Luther involved himself in numberless contradictions with which we are not here directly concerned.⁽¹⁴⁾ So too he set up that separation of Grace and nature which was to have such disastrous repercussions on the political and economic organization of Protestant society, especially when reinforced by another inevitable consequence of Luther's system of private judgement, namely, the growth of a purely individualistic relation with Christ.

CONSEQUENCES OF LUTHERANISM.

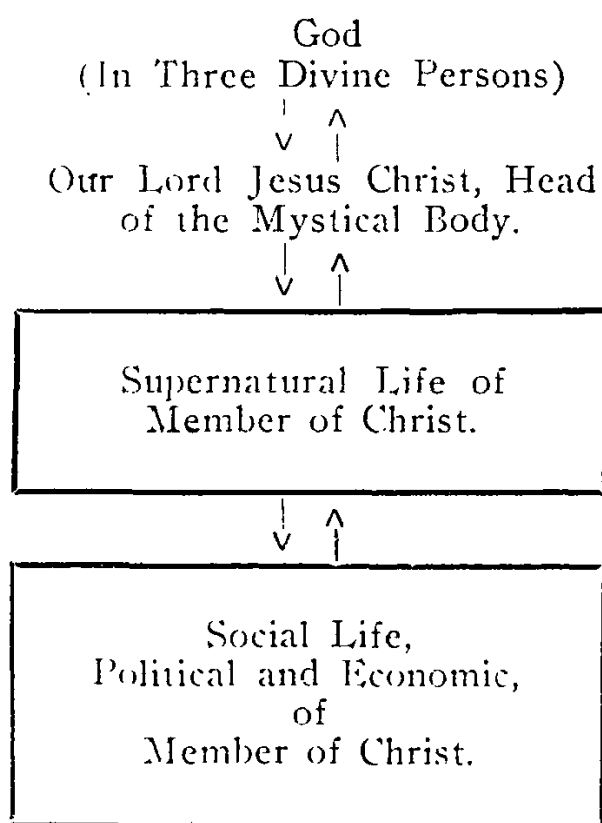
Catholic teaching insists, not on the separation of the supernatural and the natural but on their distinction and connection. For the Catholic Church, there is no inevitable contradiction between invisible Grace and visible organization, between interior liberty and external power, between the supernatural world and the material universe. The Kingdom of God amongst us consists, *essentially* and *principally* in the supernatural society of the Catholic Church, *secondarily* and as a *consequence* of the influence of the Catholic Church, in an organization of the social life of States, political and economic, in accordance with the Divine Plan for order. God in Three Divine Persons is Subsistent Love of order. The social organization of men, who are called to share in the Inner Life of God through membership of Christ, must reflect that supernatural love of order. We may represent the Divine Plan for order succinctly as follows:



(14) Ockham exalts faith and lowers reason. He even attacks the value of the principle of contradiction. Luther, as usual, goes further. Ockham had also prepared the way for Luther and had influenced his mind by his affirmation that Scripture alone is infallible.

Cf. Denifle-Paquier, *Luther et le Luthéranisme*, vol. III, pp. 226 and foll., also *Les Origines de la Théologie Moderne*, by l'abbé Humbert, pp. 36 and foll.

The following diagrammatic expression of the Catholic ideal of the life of the individual Christian may be useful to bring out the contrast between it and Protestantism. The position of the rectangles and the arrows pointing downwards indicate that Supernatural Life is meant to permeate and animate all the activities of social life. The arrows pointing upwards indicate that social life is meant to aid in the development of the personality of members of Christ and so contribute to the formation of the Mystical Body in heaven. Hence the social life of the *Citizen* is fully subordinated to the Supernatural Life of the *Christian*. His environment aids him to act as a member of Christ instead of being a hindrance thereto. Thus, too, God's Rights are fully respected.



Lutheranism, on the other hand, separates the world into two halves so independent that they have only accidental relations with each other. This is the inevitable result of the separation of *Grace* and *nature* (this latter being intrinsically corrupt), of *faith* and *works*. According to Luther, each individual, while his natural equipment remains intrinsically corrupt, by an act of blind confidence, holds up the justice of Christ as a fire-screen between God's anger and his own corruption. In this way there is brought into existence the invisible Church of those who believe, while the One True Visible Church, through which alone (*in re* or *in voto*) one becomes a member of the Mystical Body, is done away with. This is the invisible Church of human relations with God and of

divine action. All the rest, all that concerns the life and action of the external man, including the ecclesiastical organizations entered into to stir up faith in Christ, in a word, all the affairs of this world, are relegated to the State. This results in a clear-cut separation between the Christian and the Citizen.

"You are a prince or judge," said Luther, ". . . . you have people under you and you wish to know what to do. It is not Christ you are to question concerning the matter but the law of your country. Between the Christian and the ruler, a profound separation must be made. . . . Assuredly, a prince can be a Christian, but it is not as a Christian that he ought to govern. As a ruler, he is not called a Christian but a prince. The man is a Christian, but his function does not concern his religion. . . . Though they are found in the same man, the two states or functions are perfectly marked off one from the other, and really opposed."⁽¹⁵⁾ So all man's external activity, springing from a nature deprived of Supernatural Life and subject to the dictates of a ruler who must look upon himself not as a Christian but as a ruler, is completely naturalistic. By this individualism and separatism the way is made smooth for modern Naturalism and Liberalism.⁽¹⁶⁾

If we bear in mind that, according to Luther, Our Lord Jesus Christ is no longer the Source of Sanctifying Grace, the Intrinsic Principle of Life of the Mystical Body, we may express the disordered Lutheran ideal of life as follows:

?

^

|

Christian Life.	Social Life.
-----------------	--------------

Thus the life of the *Citizen* is separated and sectioned off from the life of the *Christian*. Accordingly, each Protestant State, after the Peace of Westphalia in 1648, expressed this separatist ideal by organizing its national form of religion as a State Department. The True Church of Christ is invisible.⁽¹⁷⁾

⁽¹⁵⁾ Luther's Works (Weimar Edition), XXXII, pp. 391, 439, 440.

Again he writes in his Commentary on the Epistle to the Galatians: "Conscience has nothing to do with the Law, works or earthly justice" (Gal., c. II, v. 14, quoted by l'abbé Paquier in *Luther et l'Allemagne*, p. 166).

⁽¹⁶⁾ *L'Union des Eglises*, by l'abbé Ch. Journet, has some excellent remarks on the separatist spirit of Lutheranism, pp. 166-170 and 261-262.

⁽¹⁷⁾ The note of interrogation at the head of the diagram is meant to emphasize the fact that those who are not in the order laid down by God for return to Him are in a state of disorder.

To bring home to ourselves how far the Lutheran separation of the Christian and the Citizen has corroded the true Catholic ideal of membership of Christ in the minds of Catholics, we have only to listen to those Catholics who affirm that there is no persecution of the Catholic Church in Germany under the National-Socialist *régime*. They say that when they were in Germany they saw Mass being celebrated freely and the Churches crowded. It is clear that for them the Catholic religion stops at the Church door and that there is a rigid separation between Catholic life and social life. If this were not so, they would have seen all the horror involved in the fact that from the moment a German Catholic left Church after Mass, he found himself up against a social organization based on membership of the German race as the primary value, not on membership of Christ.

Another instance of the influence of the Lutheran attitude on Catholic minds is to be found in the limitation of the Christian ideal to the avoidance of sin. Many Catholics do not understand that the ideal of life is not merely negative, that it is not confined to safeguarding oneself from committing sin. The whole life of a member of Christ is meant to be subject to Christ, as the hand or the foot is subject to the head in the physical body, in view of the development of union with the Blessed Trinity here below in the obscurity of faith, while awaiting the vision face-to-face in heaven. And the whole organization of a State is intended by God to favour the cultivation of human personality through that development.

The inevitable result of Protestantism was an enormous increase in the power of Temporal Rulers of States. As the Spiritual Kingship of Christ, participated in by the Pope and the Bishops of the Catholic Church, was no longer acknowledged, authority over spiritual affairs, including the right to interpret and apply the moral law, passed to the Temporal Rulers. Accordingly, on the one hand, the way was laid open for the abuses of State Absolutism, for the State's neglect of God's Rights led to the disregard of man's rights. On the other hand, the principle of private judgement prepared the way for the opposite error of "holy rebellion" and of the "right" of the people to revolt against authority on any pretext whatsoever. Disregard for God's Rights meant inevitably that man's duties were not stressed as they should be.

It is true that the Protestant States, as organized bodies, still acknowledged that they had a duty to God, and at the beginning, at least, maintained the great truth of the Divinity of Our Lord Jesus Christ, though rejecting the order established by Him for return to God. Decay, however, was inevitable, when once the Infallible Guardian of the moral law was thrust aside. The way was thus paved for the return of the tyrannical *régime* of Imperial

Rome, dominated by the manipulation of money. Individualism and isolation in relation to Our Lord led to individualism in social life. The separation of the *Christian* and the *Citizen* prepared the way for the growth of Naturalism. With the French Revolution the organized naturalistic forces will begin the new anti-supernatural reorganization of society. As time goes on and the attack on God's Rights develops, man will be treated less and less as a *person* and more and more as a mere *individual*. This result of "Progress" and "Liberty" is the sure sign of Satan's domination over society.⁽¹⁸⁾

(18) For a brief account of the Political and Economic consequences of Protestantism, cf. *The Mystical Body of Christ in the Modern World*, pp. 13-24. In addition to the works referred to there, see *Recherches sur L'Esprit politique de la Réforme*, by G. de Lagarde.

CHAPTER XIV.

THE FRENCH REVOLUTION OF 1789.

THE SIGNIFICANCE OF THE REVOLUTION.

We have seen that one result of the Lutheran revolt was the division between the Christian and the Citizen. According to the Catholic ideal the whole life of a member of Christ is meant to be subject to Christ and animated with the meritorious Supernatural Life of Grace, just as all the movements of the hand or of any other member are subject to the head in the physical body. According to the Lutheran ideal, all the activity of a Christian in the world is withdrawn from the rule of Christ and given over to Naturalism. "They who are just," says Luther, "observe the law, *not because they are thereby justified before God*, but for the sake of civil order, and because they know that such obedience is well pleasing to God, and a good example and pattern for the improvement of others."⁽¹⁾ To earthly activity was thus ascribed a merely earthly, naturalistic value. Calvin agreed with this, maintaining the sectioning or division of life, but he added powerful incentives to the observance of natural asceticism and to the pursuit of wealth. He taught that industrial energy and success in business were a proof of one's election to salvation, a clear indication that the purely interior act of faith-confidence in Christ had been rightly performed, and that on the other hand, lack of eagerness for gain and ill-success were a proof of eternal damnation. Accordingly, political action and business dealings, instead of being vivified with the supernatural love of one's fellow-members of Christ, actual or potential, were left to the guidance of private judgement, that is, inevitably, to the promptings of self-interest. Thus, individualism in religion prepared the way for individualism and separatism in political and economic activity. Naturalism grew apace.

Meanwhile, the uprise of a multitude of sects, which was the inevitable consequence of individualism and private judgement, favoured Naturalism after another fashion. Satan, as we have seen, urged the desirability of setting up a society based upon that natural religion in which all men agree, as a remedy for the divisions arising from the quarrels between Christian denomina-

(1) Quoted by Rev. Lustace Dudley in *National Resurrection*, p. 39.

tions. Thus, the tempter whispered, since human beings are rational, you can make them good and true and at the same time re-establish the brotherhood of men of all nations so much endangered by all these quarrels. Satan pleaded, too, for an oath of secrecy because of special knowledge to be safeguarded, knowing the force of such an appeal and its efficacy in keeping men in subjection. In this wise, Freemasonry, a naturalistic caricature of the Mystical Body of Christ, was brought into existence. The so-called Reformation had not attempted to set up a supranational organization in the place of the Catholic Church. The French Revolution of 1789 witnessed the first appearance in public of the new ideal of a purely naturalistic society striving for the universality of the Catholic Church.⁽²⁾ The State or Nation, falsely holding that it is not obliged to make profession of any religion, proclaims that religion is a private matter and, after the model

(2) For the proofs of the fact that Freemasonry prepared and carried out the French Revolution, see *The Mystical Body of Christ in the Modern World*, pp. 25-68, and the authors there quoted, especially l'abbé Barruel and M. Auguste Cochin. The monumental work of Père Deschamps, S.J., *Les Sociétés Secrètes et la Société*, which is not there mentioned, but which was continually utilized, should also be read.

Since that book was written, I have been able to consult in addition the work of the non-Catholic, Robison, *Proofs of a Conspiracy against all the Religions and Governments of Europe*. Robison was Secretary to the Royal Society of Edinburgh and was a Mason of some standing. He says:

"I had been initiated in a very splendid Lodge at Liège, of which the Prince Bishop, his Trefonciars, and the chief noblesse of the State were members. I visited the French Lodges at Valenciennes, at Brussels, at Aix-la-Chapelle, at Berlin and Königsberg . . . At St. Petersburg I connected myself with the English Lodge, and occasionally visited the German and Russian Lodges held there." Then on pages 10 and 11 he adds: "I found that the covert of a Mason Lodge had been employed in every country for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger. I found that this impunity had gradually encouraged men of licentious principles to become more bold and to teach doctrines subversive of all our notions of morality . . . and of all satisfaction and contentment with our present life, so long as we live in a state of civil subordination. . . . I have observed these doctrines gradually diffusing and mixing with all the different forms of Freemasonry, till, at last, an Association has been formed for the express purpose of rooting out all the religious establishments and overturning all the existing Governments of Europe . . . And I have seen that the most active leaders in the French Revolution were members of this Association, and conducted their first movements according to its principles, and by means of its instructions and assistance, *formally requested and obtained*: and, lastly, I have seen that this Association still exists, still works in secret . . . that the Association has Lodges in Britain corresponding with the Mother Lodge at Munich ever since 1784" (op. cit., p. 2, 3rd ed., 1798).

of the Masonic Society, declares itself superior both to the Mystical Body of Christ and to all the various man-made forms of religion professed by its individual subjects.

Modern History since 1789 is, to a large extent, the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been steadily emerging the still more strongly organized naturalistic supranationalism of the Jewish Nation. That is why the post-revolutionary epoch has witnessed, in country after country, persistent attacks on the programme of Christ the King in regard to the Church, the State, the Family, Education, the Religious Orders, Secret Societies, Liberty of the Press and Private Property. After every successful Masonic Revolution since the first in 1789 down to and including the Spanish Revolution of 1931, the world soon began to hear of the country's entering upon the path of "progress" by the introduction of "enlightened" reforms, such as, the separation of Church and State, the legalization of divorce, the suppression and banishment of religious orders and congregations, the glorification of Freemasonry, the secularization of the schools, the nationalization of property and the unrestrained licence of the press.⁽³⁾ These were, of course, simply the results of Satan's utilization of his visible instruments in order to eliminate the influence of Christ the King. Satan himself knows well that the carrying out of his programme can only lead to savagery and chaos, through the ruthless enslavement of the many by the few. Most of his subordinates, however, do not grasp this. Blinded by the suggestions of the tempter and by their own pride, men overthrow the bulwarks of society reared on faith in Christ and on our membership of Him, with disastrous results, especially for the poor and the lowly.

NATURALISM AND REVOLUTION.

Naturalism, as we have seen in chapter I, consists in the negation of the possibility of the elevation of our nature to the Supernatural Life and order or, more radically still, in the negation of the very existence of that Life and order. If Naturalism denies the existence of the Supernatural Life, it has its foundation in Pantheism. The reason of the last statement is clear. If there is no truth and no life beyond the reach of our nature, then our nature is identical with the Divine Nature. Rationalism is the application of Naturalism to the human reason. It involves the

(3) For a splendid exposition and refutation of these various naturalistic errors, cf. *Les Erreurs Modernes* (2 vols.), by Dom Paul Benoit. This work could be used as an excellent introduction to the history of the Middle Ages and of the post-revolutionary epoch (1789 to the present day).

negation either of the existence of the Supernatural Life that comes from Our Lord Jesus Christ or at least of the possibility of getting to know about that Life, even by revelation. Thus the human mind is the unique source of truth and order, to the exclusion of God and Our Lord Jesus Christ.⁽⁴⁾

The word *Revolution* may be taken in two senses. The primary signification is that of a radical transformation of society undertaken for the purpose of destroying the ancient order which was based on the recognition of the Rights of God through the Mystical Body of Christ and of the reality of the Supernatural Life of Grace as our highest and noblest life. The second signification is derived from the former. According to it, the word is applied to the doctrines or principles in the name of which the social transformation is accomplished and to the new institutions set up in the place of those overthrown. The aim of revolution, therefore, is based on the negation of God's Rights and of our Supernatural Life and is the enthronement of man's reason as supreme. In other words, it is the inauguration of the reign of *Naturalism* or *Rationalism*.

THE DECLARATION OF THE RIGHTS OF MAN.

We have seen in Chapter I that the true rights of man are founded on man's duties to God, and that God become Man, Our Lord Jesus Christ, the One Mediator, has set forth the divine programme for the full acknowledgment of those duties to God. For centuries France had acknowledged those duties, and whatever abuses existed in society had arisen from the forgetfulness of them, that is, from the neglect and contempt of the Rights of God, as enunciated by Our Lord Jesus Christ and His Church. The ignorance, forgetfulness and contempt of the Rights of Almighty God, the True Supreme Being, and of Our Lord Jesus Christ, were therefore the principal causes of public misfortunes.

In the Preamble of the Declaration drawn up by the French National Assembly, Our Lord Jesus Christ is left out of account and the new-fangled rights of man, not based on his duties to God through the One Mediator, are drawn up in the presence of the vague pantheistic supreme Being of Freemasonry. "The representatives of the French people gathered together in a National Assembly," runs the infamous document, "considering that the ignorance, forgetfulness or contempt of the rights of man are the sole cause of public misfortunes and the corruption of governments, have decided to set forth in a solemn declaration, the natural, inalienable and sacred rights of man. . . . Consequently, the National Assembly recognises and declares, in the presence

(4) Cf. the 3rd Proposition condemned in the Syllabus of Pius IX in *The Mystical Body of Christ in the Modern World*, pp. 120, 131.

and under the auspices of the Supreme Being, the following rights of the man and the citizen, etc." Thus we find in this "Magna Charta" of the Revolution, on the one hand, social apostacy and the rejection of Our Lord Jesus Christ, and on the other hand, the substitution of man for God or the worship of humanity.⁽⁵⁾

The judgement of the Church as to the suitability of these articles for Constitution-building was not long delayed. Pius VI, in a Letter to the Archbishop of Avignon in 1791, concerning the deliberations of the Assembly of that district, condemned the Declaration of 1789 as opposed to religion and to the good of society. "It is enough," he wrote, "to recall those seventeen articles, wherein the rights of man were taken exactly in the same sense in which they had been set forth and proclaimed in the decrees of the National Assembly of France, I mean, *those rights so opposed to religion and the good of society*, and they were so taken that they might form the ground-work or foundation of a New Constitution" (*Bullarium Romanum*, April, 1791).

"Never to have known Jesus Christ in any way is the greatest of misfortunes," wrote Pope Leo XIII, "but it involves no perversity or ingratitude. But after having known, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be freed from slavery but by the sacrifice of Christ, so neither can it be preserved but by His power. . . . Men wander very far from the goal, in aimless error, once they have entered upon devious paths. Likewise, if the pure and unsullied light of truth be rejected, men's minds must needs be buried in darkness and deceived by depraved fancies that meet them at every step. . . . Christ alone is the Way, the Truth, and the Life (St. John, XIV, 6), and if we despise Him we lose these three indispensable requisites for salvation. . . . The case of Governments is much the same as that of the individual; they also must run into fatal issues, if they depart from the Way. . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination: the very notion is easily lost of the end for which God created human society. . . . Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principle."⁽⁶⁾

The French people had grasped the truth of the Divine Plan for order and had stood for the Rights of God. By leaving Our Lord Jesus Christ out of account and passing over in silence the

(5) For a fuller treatment of what is merely outlined here, see *The Mystical Body of Christ in the Modern World*, pp. 51-68, and *Les Erreurs Modernes*, by Dom P. Benoit, vol. I, pp. 473-513.

(6) Encyclical Letter, *Tametsi*, On Christ Our Redeemer, Nov. 1, 1900.

Rights of the Head of the Mystical Body, they committed apostasy and ushered in a long period of disorder under the sway of the promoters of Naturalism. When men reject Our Lord Jesus Christ, they tend inevitably to put themselves in the place of God. This is what the French Masons had done and this is what they succeeded in doing officially in the name of France in 1789.⁽⁷⁾ It is precisely in this putting of human reason in the place of God that Rationalism consists, and this is what we find in the Declaration of 1789.

No wonder, then, that Leo XIII was compelled to condemn the spirit animating Revolutionary legislation and its provisions. This he did in no uncertain terms in the Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States* (Nov. 1, 1885). "Sad it is to call to mind," wrote the great Pontiff, "how the harmful and lamentable rage for innovation which rose to a climax in the 16th century, threw first of all into confusion the Christian religion, and, next, by natural sequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source, as from a fountain-head, burst forth all those later tenets of unbridled licence which, in the midst of the terrible upheavals of the last century, were widely conceived and boldly proclaimed as the principles and foundations of that *new jurisprudence* which was not merely previously unknown, but was at variance in many points with not only the Christian, but even the natural law. Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. . . . The authority of God is passed over in silence, just as if there were no God . . . or as if men whether in their individual capacity or bound together in social relations, owed nothing to God. . . . Moreover, the State believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only true one; or to prefer one religion to all the rest; or to show any form of religion special favour; but, on the contrary, is bound to grant equal rights to every creed, aiming exclusively at preventing them from disturbing public order and tranquillity."

On the other hand, we are not left in doubt about what the enemies of Christ and of the Supernatural Life think of the Revolution. "Long live Liberty, Equality, Fraternity! That is the

(7) It is well to recall here the text of Pope Pius XI already quoted: "No belief in God will in the long run be preserved pure and genuine, if it is not supported by belief in Christ" (Encyclical Letter, *Mit Brennender Sorge*).

favourable time for us." These words, uttered by one of the possessed children of Illfurt (Alsace), show Satan's high opinion of the principles of 1789.⁽⁸⁾

We need not be surprised, then, at the strong appeal addressed by Père Henry Ramière, S.J., to the Associates of the Apostleship of Prayer, in 1892: "We must unite in an immense effort to obtain that, as we have seen the Revolution open by the Declaration of the rights of man and the proclamation of the dethronement of Jesus Christ from His rightful place in society, we may see this same Revolution come to an end by the recognition of the Rights of God and of the duties of the human race to its Saviour and its King."^(8 bis)

THE JEWISH NATION AND THE FRENCH REVOLUTION.

Again, the greatest organized visible naturalistic or anti-supernatural force, the Jewish Nation, extols the "principles of 1789." On the 3rd August, 1790, Revolutionary France took the initiative in the question of the admission of the members of the Jewish Nation to full citizenship.⁽⁹⁾ Their emancipation took place in England only in 1849 and 1858, in Denmark in 1849, in Austria-Hungary in 1867, in Germany in 1869 and 1871, in Italy in 1860 and 1870, in Switzerland in 1869 and 1874, in Bulgaria and Serbia in 1878 and 1879. M. l'abbé Joseph Lémann, the Jewish convert, has depicted in the following terms the advantages the Jews hoped for from the emancipation: "The Jews had always been a *hostile* power. They were also a financial power to be reckoned with. They became a *civil* power by the rights of citizenship conferred on them by the Constituent Assembly. They have now only to become a *political* power, with mastery over the finances, the legislation, the army and the diplomatic service of the friendly unsuspecting nations. That day will come."⁽¹⁰⁾

Seventy years ago, the Jews proclaimed openly how they have profited by the principles of 1789. On the 29th June, 1869, they held

(8) *Le Diable, Ses Paroles, Son Action dans les Possédés d'Illfurt*, p. 66. The work is compiled from documents embodying the statements of eye-witnesses.

(8bis) *Le Règne Social du Cœur de Jésus*, p. 604.

(9) "The deputies who got the project of Jewish Emancipation voted by the Assembly were all Freemasons" (*L'Entrée des Juifs dans la Société Française*, p. 356, by l'abbé Lémann, the distinguished Jewish convert).

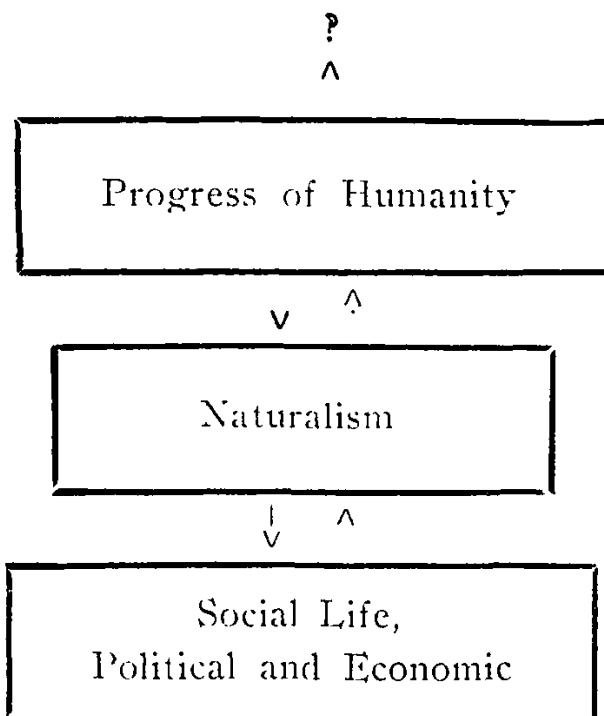
"The servants of the Jews, the Freemasons, got this decree voted, but only at the fourteenth session, after thirteen fruitless attempts. . . . Thus was this foreign nation introduced into the bosom of the French Nation" (*Les Pourquoi de la Guerre Mondiale*, Vol. III, p. 304, by Mgr. H. Delassus).

(10) Quoted by Mgr. H. Delassus, op. cit., p. 305.

a synod at Leipzig, at which were present, under the presidency of Dr. Lazarus of Berlin, representatives of Germany, Russia, Turkey, Austria, England, the Low Countries, France, etc. The following resolution was proposed by Dr. Philipson of Bonn and seconded by the Chief Rabbi of Belgium, M. Astruc: "The Synod proclaims that the diffusion and application to real life of modern principles are the surest guarantees of the present and the future well-being of the Jewish Nation and its members. They are the conditions vitally indispensable for the progressive expansion and the highest development of Judaism." We find the same note of rejoicing in the sermon preached by the Rabbi Isaac Bloch at Nancy, in 1889. "The spirit of the Revolution and the spirit of the Jewish religion are one and the same," he said, "and in last analysis the one proceeds from the other. The Revolution has had the providential effect of bringing Judaism back to the way to be traversed in order to carry out its mission. . . . Israel is like a giant Sower advancing down the ever-widening vista of the centuries, bearing a reflection of Sinai on his nimbus-crowned forehead. The Sower of the Bible is still far from the end of his allotted task, but at every step he takes, there is around him more light, more peace, ever growing concord and harmony."⁽¹¹⁾

CONSEQUENCES OF THE FRENCH REVOLUTION.

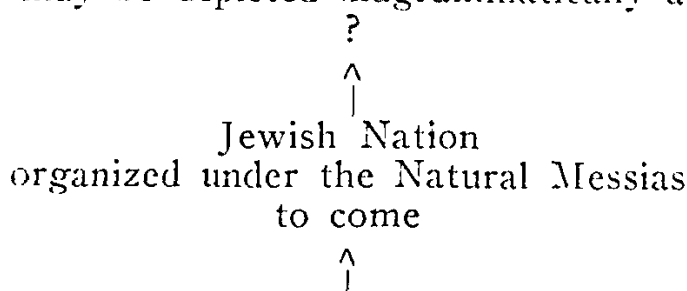
We may now express the naturalistic significance of the Revolution as follows:



⁽¹¹⁾ *Sermons*, pp. 136-137 (Paris, 1898). Quoted by G. Goyau, *L'Idée de Patrie et l'Humanitarisme*.

The individual Christian, actual or potential, becomes a mere Citizen, and the State organizes the whole of life on purely naturalistic lines. The kind of organization set up and the moulding process applied to the ordinary man as a consequence will vary according to the disorder of the fundamental conception in question. But the result will invariably be, as has been already remarked, that the Citizen will be treated as a mere *Individual*, not as a *Person*. Man can consistently maintain the supremacy of reason over sense in social organization, only on condition of maintaining the subjection of his reason to God through Our Lord Jesus Christ.

The ultimate result of the "Progress of Humanity," aimed at by the organized naturalistic forces of the Jewish Nation and Freemasonry, may be depicted diagrammatically as follows:



All other States or Nations, from which every vestige of organization, based on the Divinity of Our Lord Jesus Christ, and all belief in the Supernatural Life, to be attained by membership of His Mystical Body, the Catholic Church, shall have disappeared.

The pressure of disordered Naturalism has made life very hard for Catholics, in the States that have accepted the principles of the French Revolution. At Mass they profess with Our Lord their readiness to bring the whole social life of their country into subjection to God the Father, whose Will it is that they should strive to realize His Son's programme in the organization of society and thus aid their fellow-men to live as members of Christ. But the moment they come out of Church after Mass, they find the whole social fabric organized against Christ the King. The result has been division and decay. The so-called Reformation sections life, separating social life, political and economic, from Christ, and exposing it to naturalistic motives and influences. The whole of life is no longer subject to Christ as the right order of the world, in which all are called to be members of Christ, demands. The French Revolution sees the organized naturalistic forces which form the visible portion of the army of Satan coming into control of the State and aiming at bringing the whole of life into subjection to themselves. The organization of society presents a complete reversal of the right order formerly accepted. Instead of being organized in harmonious subordination to

the supernatural organism of the Mystical Body of Christ as it should be, Naturalism reigns supreme, and poor fallen man has to try to live as a member of Christ, in spite of all kinds of difficulties and even of dire persecution.

"Poor France," exclaimed Pope Leo XIII in 1892, "God alone can measure the abyss of evil into which she will sink if the legislation, instead of improving, will stubbornly continue in a course which must end in tearing out from the minds and hearts of Frenchmen the religion which has made them so great."⁽¹²⁾ The legislation, inspired by Naturalism, was persisted in. The final blow may be said to have been given by the measure taken under the Jewish Prime Minister, Blum, a few years before the present war, for the undermining of the discipline of the French army. Communist cells diffused the Soviet spirit, which, in 1917, had reduced the Russian army to a disordered rabble.⁽¹³⁾

Yet even now, with the country sunk in the abyss of misery foretold by Pope Leo XIII half a century ago, M. Carcopino, Secretary of State for National Education in the Vichy Government, declares: "I am certain that all good Frenchmen are of my opinion and reprove as energetically as I do anything which could either make for a return of the evil influence of an out-of-date anticlericalism or for a renewal of the discussions and divisions regarding the neutrality of the State in religious matters. *That neutrality is the bulwark and the safeguard of inviolable freedom of conscience and of worship . . . The word 'God,' in the programme of moral instruction in the primary schools, is to be replaced by the expressions: 'Spiritual values, the native land, Christian Civilization.'*"⁽¹⁴⁾ It takes a lot to get men to return fully to God.

THE OPPOSITION BETWEEN THE CATHOLIC CHURCH AND THE FRENCH REVOLUTION.

From what has been said about the naturalistic signification of the Revolution and of the Declaration of the rights of man, it is clear that the opposition between the Catholic Church and

(12) Encyclical Letter, *Au Milieu des Sollicitudes*, Feb. 16, 1892.

(13) In *The Diary of a Staff Officer of the British Expeditionary Force*, published by Methuen in 1941, we read under an entry for May 22nd, 1940: ". . . soldiers' committees regularised in the French Army in 1936 by Monsieur Léon Blum's régime have undermined discipline. French G.H.Q. is definitely handicapped by the spirit of internationalism that exists to such a great extent among the rank and file." Thus General Georges, who had promised a counter-attack to check the German *panzer* onslaught, excused himself to the British for not issuing orders to that effect by explaining that, under the circumstances, he "could not give orders so far in advance of the inclinations of the divisions."

(14) *Nouvelles de France*, 23 avril, 1941. Italics mine.

the French Revolution is not merely accidental but essential. It is not merely an accidental opposition arising out of a chance association of images and ideas, but one based on the very nature of things. It is the opposition between Naturalism and the Supernatural Life of Grace. According to Mr. Hilaire Belloc, the conflict between the Catholic Church and the French Revolution was accidental. "By an accident of history," he writes, "the Revolution following on the breakdown of religion in educated France had come into active conflict with the Church. The conflict, I say, was accidental; but, by an association of ideas, it seemed to the mind of the time to be in the very nature of things."⁽¹⁵⁾ He holds the same theory, as we have seen, about the opposition between Freemasonry and the Catholic Church: in fact this is merely an application of that theory to a particular instance. This is a regrettable error and leads to a false view of history. Mr. Belloc compares Napoleon's attempted reorganization of Europe with that of Charlemagne. Charlemagne stood for an order in Europe respectful of the Mystical Body of Christ and proclaimed himself the Defender of the Rights of God and of the Holy See. Napoleon was the Apostle of Naturalism and treated the Vicar of Christ with contumely, making him a prisoner. It is ridiculous to speak of a restoration of order in Europe by a Freemason.⁽¹⁶⁾

In the Encyclical Letter, *On the Christian Constitution of States*, after having outlined the principles of the *new jurisprudence* of the Revolution, Pope Leo XIII insists upon the essential opposition of these principles to the natural law, of which the Catholic Church is the sole guardian.⁽¹⁷⁾ "Natural reason itself," he writes, "proves convincingly that such concepts of the government of a State are wholly at variance with the truth. . . . Doctrines such as these [sovereignty of the people without any reference to God; no difference between forms of religion; liberty of thinking and publishing whatever one likes without any hindrance; subjection of the Church to the civil power in the exercise

(15) *Napoleon*, p. 20.

(16) The documentary evidence for Napoleon's Masonic affiliations is very strong. See Deschamps, *Les Sociétés Secrètes et la Société*, vol. II, pp. 190-220, 4th ed. We read on pages 211, 215, of that work that "in the first part of his reign, that is, up to 1809, Napoleon received vigorous assistance from the Masonic Lodges in all countries. His military genius was often aided by the treason of the Commanders opposed to him. . . ." In the second part of his career, "from 1809 to 1815, he was abandoned by the Secret Societies." In the *R.I.S.S.* of February 15, 1937, there is an account of the special celebrations of the Italian Grand Orient, on the occasion "of the birth of the King of Rome, son of Brother . . . Napoleon."

(17) We have already quoted some extracts from the Encyclical showing these principles. There is a striking similarity between them and the principles of Naturalism as outlined in the Encyclical, *Humanum genus*, *On Freemasonry*.

of duty], which cannot be approved by human reason and must seriously affect the whole civil order, Our Predecessors, the Roman Pontiffs (well aware of what their apostolic office required of them), have never allowed to pass uncondemned." He goes on to speak of the Encyclical Letter, *Mirari vos* (August 15, 1832), of Pope Gregory XVI, and the *Syllabus* of Pope Pius IX, adding: "From these pronouncements of the Popes it is evident that the origin of public power is to be sought for in God Himself, and not in the multitude, and that it is repugnant to reason to allow free scope for sedition. Again, it is clear from them that it is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favour different kinds of religion, and that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favour and support."⁽¹⁸⁾

In the Letter to the Italian people of Dec. 8, 1892, Pope Leo XIII put the opposition between the Church and the Revolution on the same level as the opposition between Christ and Belial. "Societies not subject to the influence of religion," he wrote, "and, as such, easily exposed to be more or less directed by Freemasons, must in general be looked on with suspicion and avoided. Those also must be avoided which not only lend their aid to Freemasonry but constitute a nursery thereof and a factory for the training of apprentices. All should avoid any liaison and familiarity with persons suspected of being Freemasons or of belonging to affiliated societies. . . . Familiar intercourse should be cut off, not only with the openly wicked, but with those who hide their real character under the mask of universal toleration, of respect for all religions, and of the mania of reconciling the maxims of the Gospel with those of the Revolution, Christ with Belial, the Church of God with the State without God."

RESPONSIBILITY OF FREEMASONRY FOR REVOLUTIONS.

Long before the French Revolution, Pope Clement XII⁽¹⁹⁾ and Pope Benedict XIV⁽²⁰⁾ condemned Freemasonry. Pope Benedict XIV in particular implored the rulers of Catholic countries to defend their subjects and their thrones against the sect. Instead of hearkening to this warning, they listened to their Masonic advisers and attacked the Society of Jesus. They had reason to regret it. Pope Leo XII definitely placed the responsibility for

(18) Encyclical Letter, *Immortale Dei*.

(19) Constitution, *In Eminenti*, April 28, 1738.

(20) Constitution, *Providas*, May 18, 1751.

the French Revolution on the shoulders of the Freemasons and the members of secret societies. "Thus it has come about," he writes, "that now, *when quite a long time has elapsed since the torch of revolt was lit for the first time in Europe by the Secret Societies* and borne far and wide by their agents, in spite of the brilliant victories won by the most powerful princes of Europe . . . the efforts of these guilty sects have not ceased."⁽²¹⁾

Pope Pius IX, in the Consistory of September 25, 1865, after having lamented the fact that the Catholic rulers of Europe had not listened to the appeal of Pope Benedict XIV, went on to point out that the Secret Societies were responsible for the seditions, revolutions and wars which had brought such misery on the world. "Would that the Sovereigns had listened to the words of Our Prêdecessor," he exclaimed, "would that they had not been so remiss in a matter so important! If they had listened to him, neither our fathers nor ourselves would have had to deplore so many seditious movements and revolutions, so many destructive wars which have laid waste the whole of Europe, so many evils which have weighed heavily upon the Church and continue to afflict her."

Nearly forty years later, on March 19, 1902, Pope Leo XIII, at the beginning of the twenty-fifth year of his Pontificate and of the ninety-second year of his life—he was born on 2nd March, 1810—gave to the world an Apostolic Letter, reviewing the events of his reign. In this Letter, he denounces Freemasonry in the strongest terms, and it is to be noted that neither he nor any other Pope has ever made any distinction between the different sections of that naturalistic society. "In this pernicious and disloyal work [of hurling calumnious accusations against the Church]," he writes, "a certain sect of darkness is especially engaged, a sect which human society these many years carries within itself and which, like a deadly poison, destroys its happiness, its fecundity, and its life. Abiding personification of the Revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzerainty over the established order and whose purpose is to make war against God and against His Church. There is no need of naming it, for all will recognise in these traits the society of Freemasons, of which We have already spoken expressly, in Our Encyclical, *Humanum genus*, of 20th April, 1884. While denouncing its destructive tendency, its erroneous teachings, and its wicked purpose of embracing in its far-reaching grasp almost all nations, and uniting itself to other sects which its secret influence puts in motion, attracting first and afterwards retaining its members by the advantages it procures for them, binding governments to its will, sometimes by promises and sometimes by

(21) Apostolic Letter, *Quo Graviora*, March 13, 1825.

threats, it has succeeded in entering all classes of society, and forms an invisible and irresponsible state existing within the legitimate state. Full of the spirit of Satan, who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose. It protests that it has no political aim, while in reality it exercises the most profound action on the legislative and administrative life of the nations. While loudly professing its respect for authority and even for religion, it has for its ultimate purpose, as its own statutes declare, the destruction of all authority as well as of the priesthood, both of which it holds as the enemies of liberty.

"It becomes more evident day by day that it is to the inspiration and the assistance of this sect that we must attribute in great measure the continual troubles with which the Church is harassed, as well as the recrudescence of the attacks to which it has recently been subjected. For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say, without any cause proportionate to the effect; the uniformity of means employed to inaugurate this persecution, namely, the press, public assemblies, theatrical productions; the employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly complete identity of purpose and a programme drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which We speak. Thus they are endeavouring by every means in their power first to restrict and then to exclude completely religious instruction from the schools, so as to make the rising generation unbelievers or indifferent to all religion. . . .

"As regards the religious orders and religious congregations, the practice of the evangelical counsels has made them the glory of society and the glory of religion. These very things have rendered them more culpable in the eyes of the enemies of the Church and are the reasons why they have been fiercely denounced and held up to contempt and hatred. . . . These men and women who . . . had spontaneously renounced all the joys of family life to consecrate to the good of their fellow-men, in these peaceful associations, their youth, their talents, their strength, and their lives, have been treated as malefactors, as if they had formed criminal associations, and have been deprived of the ordinary rights of human beings and citizens at the very time when men are speaking loudest of liberty."

TWO CURRENTS ISSUING FROM THE FRENCH REVOLUTION.

We may speak of two currents of thought and action as proceeding from the Declaration of the rights of man, the current of Rousseauist-Masonic Liberalism and the current of Socialism, Collectivism and Communism. The current of Liberalism, of course, existed previous to the French Revolution—it is the very essence of Locke's philosophy as we have seen—but it was strongly reinforced by the Masonic deification of man at the Revolution. According to the doctrine enshrined in Masonic symbolism, each man, as an emanation of the unique substance, is a being absolutely independent. All men are thus equally God, subject to no one and completely free from any obligations to one another. And the man that is born free is man as an individual, man as an animal, with his material needs and his clamorous passions. As unrestrained action is an absolute exigency of human nature as divine, it is only with a view to securing more readily the greatest possible sum of material satisfactions that human beings enter into society. If we retain a firm hold of the doctrine of the immanent divinity or autonomy of man as an individual embodied in the Declaration, we shall readily understand that the first article of the Declaration, namely, "Men are born free and equal in rights and continue so," strongly contributed to reinforce the opposite currents of Liberalism and Socialism or Communism. Neither theory grasps the distinction between man as a *person* and man as an *individual*, which was exposed in Chapter I.⁽²²⁾

According to the Thomistic doctrine, man is an individual member of society and endowed with the gift of reason and consequently with the power of free-will,⁽²³⁾ in view of the development of his personality through membership of Christ. From the

(22) On this whole question of Liberalism and Socialism. cf. *Culture Latine et Ordre Social*, by Père Gillet, O.P., pp. 42-60.

(23) "The root of liberty is in the will as in its subject, but in the reason as in its cause" (Ia IIae, Q.17, a.1, ad 2). *Liberum arbitrium est vis eligendi media servato ordine finis*—Free will is the power of freely selecting the means leading to an end seen by the reason to be obligatory.

When Liberals and Collectivists call themselves free-thinkers, they are more concerned with liberty than with thought. They hold that a liberty which is compelled to accept the restrictions of thought is not true liberty. On the other hand they accept readily that thinking should be subject to the caprices of liberty, as if we were free to think whatever we like, whereas, since thought is measured by being, we are only free to think what is (in order). The result of the subjection of thought to the caprices of liberty is that instead of observing the order of life, man yields to passion and degrades himself. (Cf. *Culture Latine et Ordre Social*, by Père Gillet, O.P., p. 45).

moment that a human individual is destined by his nature to live in society,⁽²⁴⁾ he has the right as a person to demand from society that minimum of the Common Good which will enable him to live as befits a human person, but he has also the corresponding duties to society and may not behave as an autonomous whole, for whom alone society exists. Therefore, as *persons*, all men are equal and have equal rights to that minimum, but though equal as *persons*, because of their being members of the human species and members of Christ actual or potential, human beings are unequal as *individuals*, because of the inequality of their individual conditions. Thus their concrete individual rights are unequal. Every organization of society must respect both the *specific equality* of human persons and the individual *inequality* of human individuals.

This is precisely what neither Liberalism nor Socialism could accomplish. Liberalism stressed the first part of Article I of the Declaration of 1789, namely, "men are born free." Each man with his material needs and passions is an autonomous whole, absolutely free with an unrestricted liberty. The individual is thus his own end for himself, and the whole aim of society is to maintain this autonomy. In presence of the inequality of conditions, however, by which the pretended unconditional liberty was continually hampered, Liberalism sacrificed the weak to the strong and obliged the former to respect the contracts made with the latter out of dire necessity, though with all the external marks of liberty. Hence Liberalism in practice sacrificed the fundamental equality of human persons. In the early days of Liberalism, it was held, with Adam Smith and Quesnay, that respect for the "laws of nature" would lead to a splendidly harmonious functioning of society. In later times, especially since the French Revolution, in presence of the glaring injustices of the results of

(24) Human society does not take its rise from an arbitrary contract entered into by human wills, but neither does it arise from a simple fact of nature like the "society" of the bees or that of the ants. It arises from an agreement of wills in conformity with the fundamental inclinations of human nature. Thus it is essentially different from animal "societies." The whole error of Rousseau (as of Hobbes and Locke) lies in this, that for him the initiative which is at the origin of a society is purely arbitrary and is not demanded by man's nature. One falls into another error opposed to the former, but just as pernicious, if social organization is held to be, even at its beginnings, a purely *physical* affair. Between these two erroneous positions, the pure *artificialism* of Rousseau and the purely *physical* or *materialist* theory—and above them—stands the true doctrine formulated by St. Thomas. We affirm indeed that man, independent of his free decision to do so, is destined by nature to live with other men. But animal instincts will never bring into existence a human society. This must be the work of intelligence choosing modes of life in accordance with some conception of the end of man. We must not overlook the fact that the choice or selection is guided by a rational regulation of the appetitive faculties. Cf. J. Maritain, *Clairvoyance de Rome*, pp. 152, 153.

"liberty," all it could affirm, with Malthus and Ricardo, was that, though things were bad, any attempted interference with the "laws of nature" would lead to greater evils.

The oppression of the weak by the strong led to the coalition of the weak in their endeavour to defend the fundamental rights of human nature, in which all are equal. Unfortunately, the leadership of the reaction was seized by Socialists and Communists impregnated with the same revolutionary doctrine of the "autonomy of the individual." They inaugurated a system as anti-social as the other, by stressing the second part of Article I of the Declaration, namely, "men are born equal." In the name of the essential equality of human nature they aimed at suppressing the inevitable accidental inequality of human conditions. The only way to succeed in this was to suppress the actual organization of society in which the law maintains the inequality of conditions, especially through the possession of private property, and reconstruct a society in which all the citizens shall be equal not only *de jure* but *de facto*. In this ideal society, the State shall own everything and shall oblige all, without distinction of classes, to work for the Common Good, distributing to each his proper share of the common store.

The Liberals are right in admitting, in opposition to the Socialists and Communists, the natural inequality of human conditions, but their false doctrine of the autonomy of the individual, that is, of the unconditional liberty of a created fallen being, leads in practice to denying the rights of human beings to the vast majority.

In their turn, in the name of the same false doctrine, the Socialists and Communists want to suppress the inequality of conditions. All are equally men, they say, meaning thereby autonomous individuals, and to arrive at equality, society must be reorganized on the basis of the suppression of inequalities. As private property is the chief source of inequalities, a beginning must be made by its suppression. Given the false foundation of both doctrines, which is the Rousseauist-Masonic deification of the individual, there is no solution to the problem. If society is conceived to be, as the Declaration of 1789 and the Social Contract of Rousseau suppose, a simple material juxtaposition of autonomous individuals, then, either *in the name of liberty*, the strong will oppress the weak, or *in the name of equality*, the manipulators of the coalition will oppress everybody. In both cases, men will be treated as mere *individuals*, not as *persons*.

Since the whole object of society, according to the principles of 1789, is to enable individuals to disport themselves freely like gods without any restraint, it is clear that every State must be drawn up in accordance with the terms of Rousseau's *Social Contract*. Such a State will be composed exclusively of individuals

like so many arithmetically equal units completely independent of one another, under a government emanating from the sum of the individual wills. Accordingly, every society distinct from the State must be dissolved and the work of destruction must not cease till the State rules over particles of human dust. The Corporations or Guilds went first. The Chapelier Decrees of June, 1791, saw to that. Then the attack on the family by naturalistic divorce laws, laws regulating inheritance of property, school laws, completed the work of decay begun by Protestant individualism. As Socialism and Communism accepted the same disintegrating principle of the individual as God, they continued the attack on the family, even when they tried, by syndicates and unions, to safeguard the workingman from the consequences of individualism. These temporary expedients are destined to be dissolved in their turn when the Communist State is set up. Thus much the same form of omnipotent, all-devouring State, in which men will be treated as mere *individuals*, will be the logical outcome of the two currents issuing from the principles of 1789.

This State, having done away with every inferior organization, will absorb all power, all right, all authority, and will become the unique administrator, procurator, proprietor, tutor and teacher. From it, too, every vestige of the Supernatural Life that comes from Our Lord Jesus Christ, the True Messiah, as well as every organization permeated with the reality of that Life, will be, as far as possible, eliminated.⁽²⁵⁾ For, behind the naturalistic Masonic Society which prepared the French Revolution, the better organized and more cohesive naturalistic organization of the Jewish Nation has been steadily preparing for the advent of the new Messianic era. This is very evident in the history of the Socialist and Communist current issuing from the principles of 1789 and especially in the Russian Revolution of 1917. To this we must now devote a chapter.

(25) Cf. Billot, S.J., *De Ecclesia*, Vol. II, pp. 33-43.

CHAPTER XV.

THE BOLSHEVIK REVOLUTION OF 1917.⁽¹⁾

It is an extraordinary fact that the Germans and the English, though at war at the time, collaborated in the work of the Bolshevik Revolution of 1917. The Germans dispatched Lenin and his followers from Switzerland to Russia, and the English liberated Trotsky from Halifax (Nova Scotia), after he and his band of East-side Jewish desperadoes had been arrested on the high seas by the British Fleet, on their way from New York to Russia. The interest of Germany in the collapse of Russia is quite clear, but why did the English assist in accomplishing the ruin of an allied power which had faithfully served the common cause? Was it owing to the influence of "that formidable sect" of which Mr. Winston Churchill spoke in the House of Commons, on November 5th, 1919? On that occasion, he began his account of the Russian Revolution by quoting a passage from the German General Ludendorff's book on the war. The passage quoted by Mr. Churchill runs as follows: "By sending Lenin to Russia, our [German] Government did, moreover, assume a great responsibility, but from the military point of view his journey was justified. Russia had to be laid low. But our Government should have seen to it that we were not also involved in her fall." Mr. Churchill then continued: "Lenin was sent into Russia by the Germans in the same way that you might send a phial containing a culture of typhoid or of cholera to be poured into the water supply of a great city, and it worked with amazing accuracy. No sooner did Lenin arrive than he began beckoning a finger here and there to obscure persons in sheltered retreats in New York, in Glasgow, in Berne, and in other countries, *and he gathered together the leading spirits of a formidable sect, the most formidable sect in the world*, of which he was the high priest and chief. With these spirits around him he set to work with demoniacal

(1) The first Revolution, known as the Kerensky Revolution, took place in the Spring of 1917. The Czar abdicated on March 15th. In April, Lenin and the other revolutionaries were placed on a sealed train in Switzerland and taken through Germany to Stockholm and thence to Russia. The Bolshevik Revolution took place in October, 1917. *The Patriot* of London, in July, 1924, published the names and nationality of 165 of the passengers in the famous sealed train. Of these 121 were Jews and only 23 were Russians.

ability to tear to pieces every institution on which the Russian State depended. Russia was laid low. Russia had to be laid low."⁽²⁾ As "the leading spirits" gathered around Lenin were, in overwhelming majority, Jews, we may surmise that England and Germany collaborated in the Bolshevik Revolution, owing to Jewish influence. Let us examine briefly in turn the respective rôles of England, Germany and the Jewish Nation, in the downfall of Czarist Russia and in the installation of the Communist régime. We shall see the Jewish Nation acting behind the other two and utilizing them for its own ends.

To understand fully what is stated here, we must bear in mind the invisible, co-ordinating, anti-supernatural action of Satan and the visible, anti-supernatural action of the Jewish Nation, along with the influence of both on Freemasonry. Satan wants the elimination of the supernatural influence of Our Lord Jesus Christ from constitutions and social organization, so that men will no longer be trained to think of one another as members of Christ. The Jewish Nation, by its determination to reject Our Lord and to prepare for a natural Messiah, is necessarily, as a body, animated with the same spirit. The results are disastrous both for themselves and for society. Pope Leo XIII expresses this bitter truth in more than one place in the Encyclical Letter, *On Christ our Redeemer*. One passage has already been quoted. Let us now quote another: "According to the eternal counsel of God, the salvation of all and each wholly depends on Christ Jesus; those who forsake Him, in their blind fury, seek by that very act their own personal destruction, and at the same time as far as they can, make society in general fall back into the very abyss of evils and disasters from which the Redeemer out of His love had delivered mankind."⁽³⁾ Statements are sometimes made which seem to imply that the Jewish Nation's opposition to Our Lord is almost a matter of indifference, since they accept God. Yet the opposition of the Jewish Nation to Our Lord is the cause of the growing decay in their concept of God (witness the Pantheism of their philosophers!), the increasing materialism of the masses of the Jewish people and the conception and utilization of Bolshevism as a means to their ends.

THE RÔLE OF ENGLAND IN THE BOLSHEVIK REVOLUTION.

To trace the action of England in the downfall of Russia, we must go back a certain distance. The secret history of it is given

⁽²⁾ Quoted in *The Cause of World Unrest*, published in 1920, with an Introduction by H. A. Gwynne, editor of the *Morning Post*.

⁽³⁾ Encyclical Letter, *Tametsi*.

in the work of Père Deschamps already quoted, *Les Sociétés Secrètes et la Société* (vol. II, pp. 312-418). The plan which was faithfully followed by successive generations of English diplomats is outlined in the famous article published in *The Globe* of 12th May, 1849, under the direction of the Masonic Chief, Lord Palmerston.⁽⁴⁾ Lord Palmerston, whom Père Deschamps calls "Le Grand Orient des Orient," was Foreign Secretary in the English Cabinet. The following are the principal passages of the article in question retranslated from the French: "The scaffolding erected by the Congress of Vienna (1815) was so arbitrary and so artificial that all liberal statesmen saw that it would collapse at the first shock. . . . The plan formed by Lord Palmerston is that of a new arrangement of Europe—the establishment of a vigorous German Kingdom, which may serve to separate France and Russia, the setting up of a Polish-Magyar State destined to complete the fortification against the Northern Giant, and a new kingdom of Upper Italy under the House of Savoy. Palmerston has often been blamed for neglecting the Austrian alliance, but here his accusers ought to do him justice. The alliance between England and Austria has never been due to the acceptance of common principles. It existed purely and simply because Austria was the representative and, as it were, the incarnation of the German Nation. From the date of the Peace of Westphalia to that of Aix-la-Chapelle (1648-1748), Austria was the centre of German Unity. But when the sword of Frederick had extended the limits of his realm, which was formerly the Electorate of Brandenburg, when true Germans had recognized in this warrior the real representative of their force and of their nationality, Prussia became on the Continent the natural ally of England. The selfishness and timidity of George III alone prevented the alliance of Prussia and England from being our buckler in the American War. What Austria was at the beginning of the last century, what Prussia became later on, Germany can also be, whether it has its capital at Berlin or at Frankfort."

Deschamps then goes on to show how the Masonic plan of Palmerston was realized by the destruction of the States of the Church, in the course of the formation of the Kingdom of Italy, and by the union of Germany under Prussia.⁽⁵⁾ In those chapters

(4) The Masonic rôle of Palmerston is dealt with at considerable length in Deschamps, op. cit., and in Mgr. Dillon's book, *The War of Anti-Christ with the Church and Christian Civilization*.

(5) Deschamps says that Palmerston made use of seemingly unobtrusive newspapers to communicate his designs to his friends in the Secret Societies. He quotes a passage from a speech by Lord Normanby reproaching him with it. The incident of the alteration by Palmerston of dispatches already signed by the Queen is well known. In furtherance of the Masonic plan, he also approved of Louis Napoleon's *coup*

he mentions some very interesting things, such as, the manner in which Napoleon III agreed to the steps taken for the downfall of Austria and to the unification of Germany under the hegemony of Prussia, and the relations of Bismarck with the leaders of the *Internationale*, Marx and Lassalle. He alludes also to the support given by Freemasonry and the Jewish Nation to the process of supplanting Vienna by Berlin at the head of the German-speaking peoples. Once we keep in mind the anti-supernatural character of Masonic and Jewish action, we shall have no difficulty in seeing that the Treaty of Versailles at the end of the Great War (1914-1918), by which Austria was dismembered and Germany was maintained practically intact under Prussia, was in harmony with Palmerston's Masonic plan and really paved the way for its final completion. This came with the annexation of Austria by Prussia in 1938.

As most Englishmen have only very hazy ideas about the way in which their Government has influenced European affairs in the past, it may be useful to mention some few points in connexion with Italy and Germany, before passing on to Russia. Palmerston was, as Deschamps insists, the soul of the Masonic conspiracy of Cavour, Mazzini and Garibaldi, which terminated in the capture of Rome and the long captivity of the Pope. Sir James Hudson, the English ambassador at Turin, was one of Palmerston's most useful collaborators in the scheme. His residence was the place of refuge of the worst agents of the conspiracy. Deschamps quotes the humorous remarks of one of the Secretaries of the Embassy as follows: "I have just been dining with Sir James. We were twelve in all. Except Sir James and myself all the diners were jailbirds and cut-throats. They were enough to give me the shivers."⁽⁶⁾ G. K. Chesterton's comments on England's past relations with Prussia are even more humorous. He writes: "I have passed the great part of life in criticizing and condemning the existing rulers and institutions of my country: I think it is infinitely the most patriotic thing that a man can do. I have no illusions either about our past or our *d'état* in France without consulting the Queen or his colleagues in the Cabinet.

For the Masonic plan for the desupernaturalization of Europe, in other words, for uprooting what remained of the Kingship of Christ and for the rejection of God's Rights, see Deschamps, *op. cit.*, and Mgr. Dillon's book mentioned in the previous note.

⁽⁶⁾ Deschamps, *Les Sociétés Secrètes et la Société*, vol. II, p. 340. Cf. the notes on pages 96-97 of Mgr. Dillon's book, *The War of Anti-Christ with the Church and Christian Civilization*, about the list of the Italian members of the Foreign Legion in the British service in the Crimean War, drawn up by Major-General Burnaby. They were "fearful scoundrels," according to the Major-General, but Palmerston passed on the list to Cavour and Garibaldi for the Garibaldian "Army of Occupation" in the two Sicilies and the Papal States.

present. I think our whole history in Ireland has been a vulgar and ignorant hatred of the crucifix, expressed by a crucifixion. I think the South African War was a dirty work which we did under the whips of money-lenders. I think Mitchelstown was a disgrace; I think Denshaw was a devilry. Yet there is one part of life and history in which I would assert the absolute spotlessness of England. In one department we wear a robe of white and a halo of innocence. Long and weary as may be the records of our wickedness, in one direction we have done nothing but good. Whoever we may have wronged we have never wronged Germany. Again and again we have dragged her from under the just vengeance of her enemies, from the holy anger of Maria Teresa, from the impatient and contemptuous common sense of Napoleon. We have kept a ring fence around the Germans while they sacked Denmark and dismembered France. And if we had served our God as we have served *their* Kings, there would not be to-day one remnant of them in our path either to slander or to slay us."⁽⁷⁾

Prussia has been continually favoured by the anti-supernatural forces, because she has been steadfast in her opposition to the supremacy of the Divine Life of the Mystical Body of Christ over national life. Bismarck's Kulturkampf was his effort to repay Freemasonry for its help in the formation of the German Empire.⁽⁸⁾

The first step taken for the realization of the programme of Palmerston (or of the Masonic Council that made use of him) was to break up the alliance between Russia, Prussia and Austria. Prussia was easily detached by the promise of ultimate hegemony over united Germany. Austria was frightened by the menace of a coalition between England, France and Turkey to set up a Polish-Hungarian Kingdom, and withdrew from the alliance. Then England, France and Piedmont declared war on Russia under the flimsiest of pretexts. This was the Crimean War. When Russia was thus separated from Austria and weakened beyond the power of assisting her, if she would, France was urged to deal a deadly blow at Austrian rule in Italy and thus prepare the way for the attack on the States of the Church. Prussia then crushed Austria at the battle of Sadowa. France was let down in her turn in 1870 and Bismarck returned thanks by the Kulturkampf. "Wherever the programme [of Palmerston] prevailed," remarks Mgr. Dillon, "the worst form of persecution of the Catholic Church began to rage."⁽⁹⁾ We must now pass on to the war of

⁽⁷⁾ *The Crimes of England*, pp. 104-105. This work was first published in 1915.

⁽⁸⁾ Cf. Deschamps, *op. cit.*, vol. II, p. 411.

⁽⁹⁾ *The War of Anti-Christ with the Church and Christian Civilization*, pp. 107 and foll.

1914-1918, which dealt the final blow to the once united but now separated Empires of Austria and Russia.

In the able work of A. Netchvolodow, Lieutenant-General of the Imperial Russian Army, *L'Empereur Nicholas II et les Juifs* (1924), we read: "In the paper, *La Franc-Maçonnerie Démasquée*, edited by l'abbé Tourmentin, in the issues of December 10 and 25, 1919, there appeared a list of contemporary Russian Freemasons contributed by one of the correspondents of the paper. . . . Though this list was published towards the end of 1919, no attempt to refute it or to question its exactness has appeared. Yet most of the people mentioned in the list are living in Paris, and out of the twenty-seven names cited, twenty-one are those of 'out-standing' statesmen and politicians, while all are connected more or less closely with the extraordinary events taking place in Russia since February, 1917.

"The following is the list of the twenty-one Freemasons:—

"(1) Sazonow (Sergius). Minister for Foreign Affairs of the Imperial Government down to the declaration of war in 1914. Later, representative of Admiral Koltchak at Paris.

"(2) Maklakow (Basil). Counsel for the defence in the case of the Jew, Beylis, accused of the ritual murder of young Andrew Youstchinsky, at Kief. Appointed Ambassador at Paris by the Kerensky Government, he still occupies the Russian Embassy and considers himself the representative of Russia. L'abbé Tourmentin adds in a note that Maklakow was a member of the Clichy Lodge, 'Les Rénovateurs,' which had as Venerable, Brother . . . Sincholle, an important member of the Council of the Order of the French Grand-Orient. This Sincholle was sent on a mission to Russia of which the details will be given.

"(3) Basili (Nicholas). Former functionary attached to the Staff of the General in command of the Russian Army. He, along with General Loukomsky, drew up the manifesto of abdication submitted to the Emperor.

"(4) Count Ignatiev (Alexis). Military representative at Paris of the Imperial Russian Government. He remained on after the February [1917] Revolution.

"(5) Prince Lwow (George). Head of the Provisional Government after the February [1917] Revolution.

"(6) Wyroubow (Basil). Vice-president of the General Union of Ziemstvos. He played an important part under Prince Lwow, more important still under Kerensky.

"(7) Savinkow (Boris). Famous organiser of political assassinations. Occupied the post of Minister of War under Kerensky.

"(8) Bachmetiew (Boris). Occupied the post of Ambassador at Washington after the February [1917] Revolution. (He is not to be confounded with G. P. Backhmétew, Imperial Ambassador at Washington before the Revolution.)

"(9) Bourtzew (Wladimir).

"(10) Soukine (John). Under-secretary for Foreign Affairs during the Koltchak Government.

"(11) Kerensky (Alexander). Former barrister. Revolutionary Socialist. Member of the Duma. Minister of Justice after the February [1917] Revolution. Vice-president of the Petrograd Council of Soldiers' and Workers' Deputies, then Minister of War, Head of the Provisional Government and General-in-Chief.

"(12) Milioukow (Paul). Leader of the Popular Liberty Party. Minister for Foreign Affairs after the February [1917] Revolution.

"(13) Stakhovitch (Michael). Member of the Popular Liberty Party. Former Chamberlain of the Czar. Accepted the post of Ambassador to Spain under the Kerensky Government, but was not recognized at Madrid.

"(14) Jarochinsky (Charles). Financier who made an enormous fortune during the War.

"(15) Argounow. Important member of the former Siberian Government.

"(16) Oulianow, alias Lenin. President of the Council of the People's Commissars in Soviet Russia.

"(17) Bronstein, alias Trotsky. Jew. Head of the Red Army in Soviet Russia.

"(18) Radomyslsky, alias Zinoviev. Jew. Head of the Commune of Petrograd. President of the Executive Committee of the Third International.

"(19) Lounatcharsky. Commissar of Public Education in Soviet Russia.

"(20) Joffé. Jew. Former Bolshevik Ambassador at Berlin. In 1922, he represented Soviet Russia at the Genoa Conference.

"(21) Helffand, alias Parvus. Jew. Important Bolshevik. As agent of the German Government, he introduced Lenin to the German Ministry of Foreign Affairs in 1914. . . .

"If we add to all this the information published by *L'Étendard Russe* and the paper, *Zemstchina*, in 1912, both of which declared that A. J. Goutchkow is a Freemason . . . we thus see linked together by mysterious ties: the former Minister for Foreign Affairs of the Emperor Nicholas II, Sazonow, and A. J. Goutchkow, who considered himself the personal enemy of the Emperor, Prince Lwow, Milioukow, Maklakow, Count A. Ignatiev, Savinkow, Skoropadsky, Kerensky, Pétlura, Lenin, Trotsky, Joffé, Parvus and Lounatcharsky."⁽¹⁰⁾

If we now pass to the memoirs of the Princess Paley, wife of the Grand Duke Paul, General of the Imperial Guard, we find that in *La Revue de Paris*, of 1st June, 1922 (page 468), she

⁽¹⁰⁾ Op. cit., pp. 41 and foll.

accuses Sir George Buchanan, the English Ambassador at St. Petersburg, of having fomented the Revolution. She writes: "The English Embassy, by order of Lloyd George, had become a centre of [revolutionary] propaganda. The Liberals, Prince Lwow, Milioukoff, Rodzianko, Maklakoff, Goutchkoff, etc., were constantly to be found there. It was at the English Embassy that it was decided to abandon constitutional methods and start a revolution. . . . It was related at St. Petersburg at the beginning of the revolution that Lloyd George, on hearing of the downfall of the Czar and Czarism, had rubbed his hands and said: 'One of England's war-aims is attained.' Great Britain was a strange ally, an ally against whom we should have always been on our guard, for the hostility of England runs like a red line through Russian history for three centuries. . . . And at present, is it not to the Great Britain of Lloyd George and Robert Horne that we owe the prolongation of Russia's agony? England purposely maintains in power the anti-Russian International Government known as the Soviet Government, in order not to allow the real Russia, National Russia, to rise again."

In his book, *My Mission to Russia* (Cassell, 1923), Sir George Buchanan replies to these accusations and others. He says: "As I have no intention of sheltering myself behind any imaginary instructions from home, I may at once state that I accept full responsibility for our attitude towards the revolution. It was on my advice that His Majesty's Government consistently acted. Needless to say, I never engaged in any revolutionary propaganda, and Mr. Lloyd George had our national interests too much at heart ever to have authorized me to promote a revolution in Russia in the middle of a world war. It is perfectly true that I did receive at the Embassy the Liberal Leaders named by Princess Paley, for it was my duty as Ambassador to keep in touch with the leaders of all parties. I was, moreover, in sympathy with their aims, and, as already stated, I consulted Rodzianko on the subject of those aims before my final audience with the Emperor. They did not want to provoke a revolution as long as the war lasted. . . . I have nothing to reproach myself with for having cultivated the friendship of these men. They disappointed me by failing, when the crisis came, to keep control of the situation; but they were, I must admit, confronted with colossal difficulties. . . . It was Hugh Walpole, the head of our propaganda bureau who . . . begged me to show by the warmth of my language at some public meetings where I had to speak that I was wholeheartedly on the side of the revolution. I accordingly did so. . . . But though he now possessed all the powers necessary for dealing with the situation, Kerensky completely failed to turn them to proper account. He made no attempt to find and arrest Lenin; he countermanded the order for the arrest of

Trotsky and another leading Bolshevik, on account of their being members of the executive committee of the Soviet, and he contented himself with issuing proclamations ordering the workmen to deliver up their arms instead of allowing the military authorities to disarm them by force. In fact, I doubt very much if any of the organisers of the Bolshevik rising or any of the men who took part in it were ever really punished. . . . As head of the Government he [Kerensky] must bear the chief responsibility for Russia's surrender to the Bolsheviks."⁽¹¹⁾

It is not necessary to dwell at any length on these statements. It is clear that both the Russian Liberal (Masonic) leaders and Sir George Buchanan found themselves in the grip of forces they could not control. That has frequently been the case with successful promoters of revolution, who were members of the Masonic association or of other secret societies.

The Russian writer, Petrovsky, in his detailed history of Russia from 1917 to 1930, entitled *Russia Under the Jews*, confirms this reasoning.⁽¹²⁾ He is very severe on Kerensky. He says: "In spite of the proposal of the Procurator to have Lenin, Trotsky and Company arrested, Kerensky gave orders to leave the frontiers open. . . . When the Governor of Petrograd, Colonel Polovtzeff, arrested Trotsky (Bronstein), Nakhamkess and Semachko, Kerensky himself liberated them and took them in his own car to the Smolny Institute reserved for the Soldiers' and Workers' Council after the Revolution, and after a while set them completely at liberty. The conduct of Kerensky is so strange . . . *that his actions cannot be explained except by the fact that an understanding existed between him and the Bolshevik leaders* . . ."⁽¹³⁾ If it were not for Kerensky and his double game . . . the Provisional Government would perhaps have succeeded in attracting to its support all the sound elements of the army and the people. But the double game of Kerensky and his evil influence in every direction . . . had for result that all honest Russians lost confidence in the Provisional Government over which he presided. Hence, when the Bolshevik rising took place in October, 1917, the Provisional Government was abandoned by both soldiers and people. Then Kerensky and Company . . . not forgetting to carry away with them the money and valuables they had plundered . . . fled abroad."

(11) *Op. cit.*, vol. II, pp. 96, 97, 99, 158, 216. On page 121 of the same volume, Sir George points out that Milioukoff had asked for the detention of Trotsky and other political refugees for a time at Halifax (Nova Scotia). Accordingly, the Provisional Government shares responsibility with the English Government for their being set free.

(12) This book appeared in French under the title *La Russie sous les Juifs*, Aux Editions Baudiniere, in 1931. The quotations are from page 35.

(13) Italics in original.

The English writer, Robert Wilton, in his book, *Russia's Agony*, is equally emphatic in his judgement of Kerensky. He writes: "Kerensky did everything to upset the arrangements that were being made with a view to checking Bolshevik designs. He helped the Bolshevik game."⁽¹⁴⁾

Another point, namely, England's failure to prevent the assassination of the Czar and of the helpless Imperial family, must be alluded to briefly. It will be sufficient to transcribe a little of what appears in the book written by Meriel Buchanan (Mrs. Knowling), daughter of Sir George Buchanan, entitled *The Dissolution of an Empire* (1932). She writes: "In his book, my father has replied to some of the accusations made against him, but, bound as he was by the Official Secrets Act, he could not disclose all the true facts, and therefore was never able to clear his name from the slur cast upon it by the indictment of having failed . . . to help the Imperial family of Russia in their hour of need. . . . Those who knew him and were with him through those dark and ominous days . . . know how easy it would have been for him to justify himself, and how it was only loyalty to what he considered was his duty, which kept him silent. Later on, when he had retired from the Diplomatic Service, he had, I know, the intention of including in his book the truth about the attempt that was made to get the Imperial family out of Russia, but he was told at the Foreign Office, where he had gone to examine some of the documents, that if he did so, he would not only be charged with an infringement of the Official Secrets Act, but would have his pension stopped, and as he was a poor man, and had also suffered the loss of the greater part of his personal estate and possessions owing to the Revolution, he decided to hold his hand. The account he gives of the promise of the British Government to receive the Emperor in England, and the way in which, afraid of a few extremist members of the House, they were persuaded to take no further action, is therefore a deliberate attempt to suppress the true facts, and so save those who were responsible from criticism and contempt. Some day I hope somebody will publish the true story of those proceedings, backed by documentary proof in the official archives, but meanwhile I want to try and describe what happened, without the assistance of those official records, from my own personal recollections and from impressions left on my mind by my father's actual words and actions.

"Late on the afternoon of the 21st March . . . one of the Grand Dukes . . . came to see me on a matter of urgent importance. . . . 'Does your father know how desperate the Emperor's situation really is?' [he asked] . . . 'Unless your

(14) *Op. cit.*, p. 290. With regard to Robert Wilton's unrivalled knowledge of Russia and things Russian, cf. *The Rulers of Russia*, p. 7.

father arranges for the Emperor's escape within the next few days. His Majesty will be murdered! It is only a question of time, weeks, months, perhaps, but that will most certainly be the outcome.' . . . And then, just as hope seemed in sight, a telegram arrived from England! It was the 10th April. . . . He (my father) had sunk down in the chair in front of his desk. . . . 'I have had news from England,' he said. . . . 'They refuse to let the Emperor come over.' . . . 'They say,' my father continued, 'that it is wiser to discourage the idea of the Imperial family coming to England. . . . They have told the Provisional Government to cancel all arrangements. . . . They are afraid, that is the truth of it; they are afraid!' That day I remember Mr. Lloyd George's name was not mentioned, and it was only much later that my father told me that the whole plan of the Emperor's journey to England had been wrecked because Mr. Lloyd George had warned the King [of England] that the feeling in the country was violently against the Russian Imperial family, that the Labour members had sworn to create trouble if they were received, and that it would be very unwise to risk offending them at that critical juncture of the war. He had at the same time managed to convince the King that the danger to the Imperial family was grossly exaggerated

"Since those days Mr. Lloyd George has had ample time for reflection, and it is impossible not to feel sorry for a man whose mind must be burdened with the memory of the ghastly mistakes he has made in his attitude towards Russia. . . . It is very difficult to arrive at the real truth, and it is difficult even to obtain documentary evidence of that truth, for Mr. Lloyd George, at that moment Prime Minister, had a habit of sending telegrams direct to the various Embassies, and not through the usual source of the Foreign Office, so that in the official archives there is nothing to show that he was directly instrumental in preventing the Emperor from being given sanctuary in England. . . . It is a little difficult, even now, to follow and understand the apparent fluctuations of his policy. . . . his cordial reception of Mr. Bullitt, the American journalist who went to Russia on a special mission, and returned inoculated with Communist fervour, his refusal to take any drastic steps to counteract the intensive Bolshevik propaganda being carried out in England, and his welcome of the Russian Trade Delegation under Krassin, make one wonder a little dubiously who his counsellors were and what the secret influence was that caused a volatile change of mind always at the crucial moment when the Bolsheviks seemed on the point of surrender. 'Mr. Lloyd George really did us a great service,' Lenin told a journalist after the conference in Genoa in 1924."⁽¹⁵⁾

⁽¹⁵⁾ *Op. cit.*, pp. 192-198, 297. Mr. Lloyd George states in his *War Memoirs*, vol. III, that "the Czar was unable to avail himself of it

In face of the above, we may ask ourselves if Sir George Buchanan was allowed to write freely in what he set down about the liberation of Trotsky from Halifax by the English Government.

One last point to which reference must be made concerns Rasputin. Lloyd George writes: "When the Revolution started, Lenin was a refugee in Switzerland. Trotsky was earning a precarious living as a writer on the staff of an unprofitable Communist journal in New York. The conspirators who overthrew Czardom were the Czarina and Rasputin, with the help of the inept ministers they promoted and favoured."⁽¹⁶⁾ The conclusion from these statements would seem to be that Trotsky and Lenin and those behind them were not conspiring to overthrow the Czar, whereas the unfortunate Czarina and Rasputin were conspiring to do so. Lloyd George seems to use the word "conspirators" ambiguously, to say the least of it. We may admit, however, that there were people trying to use Rasputin, and here Freemasonry and the better organized force of the Jewish Nation come on the scene. In his book, *The Fall of the Russian Empire* (p. 110), the Rev. E. A. Walsh, S.J., says: "At a Masonic Congress, held in Brussels at this time (1911), Rasputin was discussed as a possible instrument for spreading the tenets of the order in Russia; it was thought that under his destructive influence the dynasty would be destroyed in two years."⁽¹⁷⁾

On his side, Sir George Buchanan in the work already men-

[the invitation], even had he been anxious to do so, and of that we had no evidence." He finally quotes Sir George Buchanan as stating in *My Mission to Russia*: "Our offer remained open and was never withdrawn." From Miss Buchanan's evidence it is clear that Sir George Buchanan was not a free agent in writing that sentence.

With regard to Jewish responsibility for the murder of the Czar and the Imperial Family, cf. *The Rulers of Russia*, p. 13.

(16) *War Memoirs*, vol. I, p. 953.

(17) A certain amount of information about Freemasonry in Russia is to be found in Deschamps, *Les Sociétés Secrètes et la Société*, vol. II, pp. 687-704, and in Wichtl, *Weltfreimaurerei, Weltrevolution, Weltrepublik*, pp. 168-174. There is a curious conversation of a Russian "Liberal" non-Mason with an American Mason on page 173 of the latter volume. The American Mason remarked, when he learned that the Russian was returning to Russia for the Coronation of the Czar Nicholas II: "These things will not last much longer," but refused to say more since the Russian was not a Freemason. After 1906-1907, according to Wichtl, the number of Lodges in Russia increased enormously. He says that the overthrow of the Czar was the work of Russian Freemasons with the help of English Freemasons.

Mr. A. N. Field, in *The Truth About the Slump*, p. 63, comments on the fact that Cagliostro, with Jewish and Masonic associations, was used to discredit the French Royal Family prior to the French Revolution, while Rasputin performed a similar service in Russia before the Russian Revolution.

tioned, *My Mission to Russia*, writes: "Rasputin was at the same time accused of being in German pay—a charge that was not strictly speaking correct. He was not in immediate communication with Berlin, and he did not receive money from the Germans; but he was largely financed by certain Jewish bankers, who were to all intents and purposes German agents. As he was in the habit of repeating to those Jewish friends of his all that he heard at Tsarskoïé [the Tsar's palace], and as the Empress consulted him on both military and political questions, much useful information reached the Germans through this indirect channel. Without being their regular agent, he was, moreover, rendering them yeoman service by discrediting the Imperial régime and thus paving the way for revolution."

THE RÔLE OF GERMANY IN THE BOLSHEVIK REVOLUTION.

Germany's rôle in the Bolshevik Revolution has been admirably summarized in A. N. Field's instructive work, *The Truth about the Slump*, pp. 58-74. Only a few points need be touched upon, because the main facts are not in dispute. The first point is that it was a wealthy Jew named Parvus or Helfand, given as a Freemason in the list already quoted, who acted as the intermediary between the German Government and Lenin. It was he who arranged with the German Government the passage of Lenin through Germany in a sealed train.⁽¹⁸⁾

A collaborator of his was Ganetski-Fürstenberg. According to the Russian Lady, Ariadna Tyrkova Williams, widow of the late Harold Williams, in her valuable book, *From Liberty to Brest-Litovsk*, "Ganetski-Fürstenberg was an adventurer on a large scale, a collaborator with Parvus the *provocateur*, a Socialist with a very tarnished reputation. . . . Helfand-Parvus had made Copenhagen his headquarters and thence this adroit adventurer managed his miscellaneous enterprises, such as the contraband sale of expensive drugs for the Russian Army, the supply of cheap German coal for the needs of Danish co-operative societies, revolutionary propaganda in Russia, and perhaps not in Russia only. . . . Through Ganetski-Fürstenberg the Bolsheviks used to obtain large sums of money. This was discovered after the first attempt at a *coup d'état* made by the Bolsheviks. . . . Large sums of money were transferred to Petrograd by a Russian Jew, Helfand, commonly known among international Socialists by his literary pseudonym of Parvus. This obscure international speculator, who acquired an enormous fortune, styled himself the inspirer of Bolshevism. The German Social-Democrat Haase re-

⁽¹⁸⁾ Cf. *The Mystical Body of Christ in the Modern World*, pp. 92, 93, for some more information about Parvus.

vealed the strange connections of Parvus with the Imperial Government. . . . The Russian Intelligence Department possessed data proving the connection between the Bolsheviks and the German General Staff. But Kerensky's Government fell apart, without having published its information, and without arriving at any definite conclusion upon the subject."⁽¹⁹⁾

Supplementary information on these points is available from the report issued by Mr. Edgar Sisson called *The German-Bolshevik Conspiracy* (Washington, D.C., Oct., 1918). Mr. Sisson compiled this report while acting in his capacity as "Special Representative in Russia of the Committee on Public Information." As the delegate of President Wilson, he acquired important documents concerning the German-Bolshevik Conspiracy. The Committee on Public Information published the Sisson Documents as War Information, Series No. 20, October, 1918, after having submitted the documents to the Investigators of the National Board for Historical Service in the United States. Both the Committee on Public Information and the United States Congress accepted the judgement of the National Board for Historical Service on these documents. This much we learn from the remarkable booklet, *An Answer to Father Coughlin's Critics*, by the Radio Priest's Friends. Father Coughlin's Friends quote at considerable length from the Sisson Documents, as does A. N. Field in *The Truth about the Slump*.

Document No. I is to the effect that, in accordance with orders received from the Bolshevik leaders, there had been removed from the archives of the Ministry of Justice an order of the German Imperial Bank "allowing money to Comrades Lenin and Trotsky and others for the propaganda of peace in Russia," and that at the same time "all the books" of the bank in Stockholm had been "audited" to conceal the payment of funds to Lenin and Trotsky and their associates on the order of the German Imperial Bank (Order 7433). Another document stated that "Zinovieff and Lunacharsky got in touch with the Imperial Bank of Germany through the bankers D. Rubenstein, Max Warburg, and Parvus. Zinovieff addressed himself to Rubenstein and Lunacharsky through Altvater to Warburg, through whom he found support in Parvus." Sisson added to this in a note: "Parvus and Warburg both figure in the Lenin and Trotsky documents. . . . Warburg is believed to have been lately in Petrograd."

The second point to be noted is that mentioned by Mr. Boris Brasol, the Russian writer, in his book, *The World at the Cross Roads*. "The full history," writes Mr. Brasol, "of the interlocking participation of the Imperial German Government and international finance in the destruction of the Russian Empire is not

⁽¹⁹⁾ Op. cit., pp. 105, 106, 110, 289. She adds, on p. 289, that all the documents fell into the hands of the Bolsheviks after their victory.

yet written. . . . It was not a mere coincidence that at the notorious meeting held in Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German Agents, the German Foreign Office was represented by Mr. Max Warburg, whose two brothers (Paul and Felix) were members of the international banking firm, Kuhn, Loeb and Company, of which the late Mr. Jacob Schiff was a senior member."⁽²⁰⁾ This brings us to the part played by the Jewish Nation behind the warring States, England and Germany.

THE RÔLE OF THE JEWISH NATION IN THE BOLSHEVIK REVOLUTION.

Unless one realizes that the driving force behind the Bolshevik Revolution was that of the Jewish Nation, it is impossible to explain adequately how the hitherto rather sleepy Russia suddenly woke up in 1917, and began an intensive campaign for international domination, spending money lavishly. Whence came the dynamic energy in the Russian character all of a sudden? How are we to explain the sudden appearance of a virulent anti-God movement in a people that with all its faults was intensely religious? Both these questions find an adequate answer in the controlling influence of the Nation that has persistently rejected the one True Mediator between God and man and is ever seeking to impose its will on God, instead of accepting His Will. Otherwise these things seem inexplicable. Once we realize, however, that 1917 witnessed what the German revolutionary, Wilhelm Marr, had foreseen before 1879, we can understand what took place and is taking place. "In that vast Empire," he wrote, "Judaism will find the fulcrum of Archimedes which will enable it to pull the whole of Western Europe off its hinges once for all. The wily Jewish spirit of intrigue will bring about a revolution in Russia such as the world has never yet seen."⁽²¹⁾

Pope Pius XI did not think it possible to explain the hatred of religion in Russia without taking account of the action of secret societies. On June 3rd, 1933, in an Encyclical Letter deal-

⁽²⁰⁾ Op. cit., pp. 70, 71.

Sir George Buchanan says in his book (vol. II, p. 33) that "on his return journey [from France and England] he [Protopopoff] had had an interview with a German financier named Warburg at Stockholm that had seriously compromised him." Mr. Warburg may have been more "German" than his brothers Paul and Felix were "American," but they were all three members of another nation, the Jewish Nation.

⁽²¹⁾ For the full text of this author as well as for a similar text of Dostoievsky, the Russian writer, cf. *The Mystical Body of Christ in the Modern World*, pp. 180, 181. The extract from Dostoievsky there quoted was written between 1876 and 1880. It contains the famous phrase: "The Jews will compass the ruin of Russia."

ing with the persecution in Spain, he said that "this persecution has been set on foot, not so much from ignorance of Catholic teaching and of its benefits, as from the hatred and enmity, which the destroyers of all order, civil and religious, banded together in secret societies as in Mexico and Russia, cherish and stir up 'against the Lord and against His Christ'." Pope Pius XI holds too that Bolshevism was foreign to Russia, in spite of the contrary opinion expressed by writers such as the Rev. Edmund Walsh, S.J., in *The Fall of the Russian Empire*.⁽²²⁾ Father Walsh wrote: "A thesis common in Monarchist and émigré circles labours to prove that the Bolshevik revolution was an unnatural, un-Russian phenomenon artificially created by two foreign influences, German militarism and Jewish hatred, and then imposed by treachery on a demoralized and exhausted people. But on the strength of the record, and in view of the testimony of representative Russians supported by documentary evidence now becoming increasingly available, I am obliged to reject that theory. . .

I maintain that Bolshevism is a natural phase in the evolution of a strictly historical process originating in the soil, the culture, and the politics of Russia itself." In the Encyclical Letter, *Divini Redemptoris*, Pope Pius XI wrote in 1937: "For them [the peoples of the Soviet Union] We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognise that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russian the best prepared field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other."^(22 bis) Let us now take some of the historical evidence which goes to prove that those "strangers to the real interests of Russia," who are experimenting with this Marxian plan elaborated years ago, are members of the Jewish Nation.

(a) THE JEWISH NATION GUIDES THE COMMUNIST MOVEMENT.

We have seen how Communism follows from the "freedom and equality" of the principles of 1789. François Noel Babeuf, one of the adepts of the secret societies that prepared and carried out

(22) Published in 1929. The quotation is from p. 12.

(22 bis) In complete agreement with Pope Pius XI, the Russian writer, N. S. Timasheff, most emphatically asserts that Bolshevism is not a Russian product. "Communist doctrines," he writes, "were imported into Russia as part of the great process of Westernization . . . Communism certainly was not a straight continuation of Russian history" *Religion in Soviet Russia*, pp. 10, 18. (London, Sheed and Ward, 1943).

the French Revolution, in an address to the French people, drew the logical conclusions from these principles with a savage vigour which leaves nothing to be desired.⁽²³⁾ With the reaction against the Revolution, the class-war died down, though the Collectivist theories of Babeuf persisted in the Socialist movements. The class-war, the militant atheism, and all the other characteristics of the revolutionary epoch were revived with renewed vigour when the Jews assumed the leadership of Communism with Karl Marx and Ferdinand Lassalle. In *The Mystical Body of Christ in the Modern World* (pp. 82-87), a brief account of the rise and development of Communism and Socialism under the control of the Jews is given.⁽²⁴⁾ That outline will suffice to show that the Jewish writer, Alfred Nossig, in his book, *Integrales Judentum* (*Integral Judaism*), does not exaggerate when he says that "the modern socialist movement is chiefly the work of Jews." The plan of the revolution is always substantially the same. The reins of Government of some great nation must be captured and then that nation must be made use of to impose the revolutionary ideal and the domination of the Jewish Nation on the world. If Marx had succeeded through his agents in the Paris Commune of 1871, France would have had the fate reserved for Russia in 1917.

The preparation of the Russian Revolution on the part of the Jewish Nation began long before 1917. In the *New York Times* of March 24, 1917, there is an account of a celebration held in New York over the initial stage of the revolution which had taken place on March 14. At that celebration, a Mr. George Kennan said that "during the Japanese-Russian war he was in Tokio and that he was permitted to make visits among the 12,000 Russian prisoners in Japanese hands. . . . He told how they asked him to give them something to read and he had conceived the idea of putting revolutionary propaganda into the Russian army. The Japanese authorities favoured it and gave him permission. After which he sent to America for all the Russian revolutionary literature to be had. . . . The movement was financed by a New York banker you all know and love, he said, referring to Mr. Schiff, and soon we received a ton and a half of Russian revolutionary propaganda. At the end of the war 50,000 Russian officers and men went back to their country ardent revolutionists. The Friends of Russian Freedom had sowed 50,000 seeds of liberty in 100 Russian regiments. I do not know how many of the officers and men were in the Petrograd fortress last week, but we do know what part the army took in the revolution." A message was then

(23) A portion of Babeuf's address is to be found in *The Mystical Body of Christ in the Modern World*, p. 55. The full text is contained in Abbé Barruel's work, vol. IV, pp. 445 and foll.

(24) For the secret history of Marx's Communism, cf. *Les Origines Secrètes du Bolchevisme* by Salluste, pp. 1-100.

read from Mr. Jacob Schiff regretting his inability to be present to celebrate "the actual reward of what we had hoped and striven for these long years." Jacob Schiff had arranged a loan to help Japan to fight Russia in 1904-1905. According to the *Jewish Communal Register* (New York), "He [Jacob Schiff] financed the enemies of autocratic Russia from the money market of the United States."⁽²⁵⁾

(b) THE JEWISH BUND AND THE BOLSHEVIK REVOLUTION.

For a good many years before the Russo-Japanese War of 1904-1905, the Jewish Nation had been actively engaged in preparing a Communist Revolution in Russia. The Jewish writer, Dr. A. S. Rappoport wrote in his book, *Pioneers of the Russian Revolution* (pp. 228, 250-252): "To a greater degree than the Poles, the Letts or the Finns, or, indeed, any other ethnic group in the vast empire of the Romanovs, they [the Jews] have been the artisans of the Revolution of 1917. . . . There was no political organization in the vast Empire that was not influenced by Jews or directed by them. The Social Democratic, the Socialist Revolutionary Parties, the Polish Socialist Party, all counted Jews among their leaders. . . . The heroism of the members of the 'Bund' or General Union of Jewish Workingmen, founded in 1897, served as a model to the fighters for freedom, the pioneers of the Russian Revolution. The Bund was a political and economic association of the Jewish proletariat, at first averse to all national distinctions, but gradually impregnated with Jewish national sentiment. It made active propaganda in Yiddish, published numerous pamphlets and such organs as *The Jewish Workman*, *The Voice of the Workman*. . . . The Jewish intelligentsia assimilated itself with the Russian intelligentsia during the seventies, just as the Jewish proletariat was destined to make common cause with the Russian proletariat later on. . . . I have already pointed out that there are two proletariats, the manual and the intellectual. . . . Many members of the Bund belonged to the intellectual proletariat. . . . The members of the Bundists arrested, imprisoned and deported amounted to 1,000 during the years 1897-1900, and 2,180, between 1901 and 1903. Altogether, from March, 1903, to November, 1904, 384 politicals passed through the prison of Alexandrovskane. The following is the percentage of these prisoners according to nationality: 53.9 per cent Jews, 26.4 per cent Russians, . . . as for the women, 64.3 per cent were Jewesses. Plehve maintained that 80 per cent of the revolutionaries in Russia were Jews."⁽²⁶⁾

⁽²⁵⁾ 1917 Edition.

⁽²⁶⁾ Op. cit., pp. 228, 250-252.

Rappoport's book was published in 1918. Certainly there is not anything in the book to make one conclude that "among the fiercest opponents of Bolshevism was the General League of Jewish Workers, called the Bund," as we read in the pamphlet, *Bolshevism is not Jewish*, published by the *Woburn Press* (London). On the contrary, according to Rappoport, the Bund practically prepared the Revolution of 1917. On page 5, Rappoport says that he sees the period of terror coming in Russia, but that it is only natural that it should come, however much to be deplored. Perhaps the "Reign of Terror" has been so savage and of such long duration that the Jewish Board of Deputies behind the *Woburn Press* does not like the Jewish direction of Bolshevism to be known.

Another source of information about the Bund which does not seem to have been utilized so far in the history of the Bolshevik Revolution will now be called upon. This is the book, *The Polish Jew*, by Beatrice Baskerville.⁽²⁷⁾ Written in 1906, long before the events which we have witnessed since 1917, it yet foreshadows them so accurately that it is difficult to believe it was written so far ahead. The book, as the author tells us in the Preface, was the result of eight years residence in Russian Poland. "During this time," she says, "I have witnessed the growth of that revival which has now spread throughout most of the settlements and all the large Ghettos, and which has engendered hostility to the Gentile and revolution against the powers that be." It is regrettable that only a few passages can be quoted, but they will be sufficient to show that there must have been a powerful organization and strong financial resources behind the Bund.

"Here under the northern skies," writes Miss Baskerville, ". . . . the children of Israel play a rôle which cannot but interest the English-speaking race that has seen enough of the Jewish emigrant to fear that his presence, hitherto but a troublesome question, may shortly assume all the proportions of a problem. . . . He [the Anglo-Saxon] reads with horror of Jewish massacres and of Jewish persecution. . . . Has he had an opportunity of observing the methods of the Polish Jews who, living freely among a nation in the proportion of one in seven, have attained an influence in the proportion of seven to one? Has he seen the other side of the medal and counted the cases in which the Semite takes advantage of the Slav, and the Jew rules the Russian? . . . Can he imagine the capital of Poland, the most civilized city in Russia . . . where every third man is a Jew, where the trade and commerce are in the hands of Jews and where Jewish organizations have openly declared their intention of converting the Imperial Army to the tenets of Socialism and of gain-

(27) Published by Chapman and Hall, Ltd., in 1906.

ing the greatest amount of political influence when the crisis of crises, the fall of absolutism, shall throw the Empire into chaos? And yet these things are facts, and, what is of more importance to the Anglo-Saxon peoples, these facts may, though in a modified form, spring up amongst them. . . .

"The Bund came to Poland from Lithuania in the year 1900. The soil was well prepared to receive it, for signs of a political revival, engendered by the desire to assert Jewish nationalism, had already made their appearance. Its programme includes the overthrow of Tsardom and the establishment of a democratic government, the convocation of a national assembly based upon universal, direct and secret voting: amnesty for all political prisoners, the abolition of capital punishment, the nationalization of the land, etc., etc. So far this programme is identical with that of another revolutionary party, the Social Democratic League. But there is a clause dealing with the Jewish question. . . . Incidentally, too, the Bund tends to draw the Jewish proletariat away from the superstitions of Judaea; a man who believes in the precepts of modern Socialism can scarcely retain all his respect for Talmudic and Rabbinistic lore. But at the same time the Bund does not laugh at Yiddish, far from it. . . . The Bund insists: 'When autocracy falls we shall have a vast amount of political influence. The Jew will no longer be the Pariah of society: he will be able to assert his own individuality. Keep to your Yiddish. . . . ' The immediate goal of the Bundist is the overthrow of Tsardom. He employs two general means towards that end—strikes and the conversion of the Tsar's military and naval forces to the tenets of Socialism. . . .

"Generally speaking, the activity of the Bund is confined to the young generation of the Jewish proletariat. . . . The parents . . . do not understand the revival which has manifested itself so conspicuously during the past five years. The children retort that their fathers were young in different times, and that the wave of revolution that is sweeping over Russia is the only hope for the civil emancipation of the Jews. . . . The weak point about all the revolutionary undertakings in Russia is the attitude of the military, who not only refuse to fight for the people, but, in spite of all efforts to organize mutinies, show a considerable amount of respect for their officers. . . . The Bundists are hopeful of curing this trait . . . by organizing as many small mutinies as possible.⁽²⁸⁾ Whether they will succeed in doing so remains to be seen, and as they themselves allow a term of five to seven years before expecting any great results, the world will probably

(28) The recent mutiny in the Preobrajzenski regiment was organized by the Jews, who served as bandsmen. The regimental bands in the Russian Army are largely composed of Jews (note in *The Polish Jew*, p. 168).

wait a good deal longer before the average Russian soldier grows careful about anything when drunk or fails to repent of his misdeeds when sober. . . . Should their officers decide to cast in their lot with the people against autocracy, there is little doubt that the soldiers would obey them. But this is not what the Bund aims at: the Bund wants to stir up strife between officer and private, and has organized a system of propaganda amongst the Tsar's military and naval forces with this end in view.

"Propaganda is carried on, (1) by Jewish factors who obtain entrance into all the garrisons and fortresses, (2) by Jews serving in the army or navy. . . . Factors have as much access to the sailors as to the soldiers. From time to time the factor can distribute leaflets calling upon them not to shoot their brethren but their officers. There is a great amount of risk in such propaganda for the Russian soldier or sailor is very anti-Semitic, and often denounces the agitator or arrests him. . . . The Jewish soldier has a far better chance of success. . . . The soldier will listen to a comrade better than to a factor. Often he will agree that as the man is a Jew he cannot be giving him good advice: but though a Jew he is a comrade, and therefore deserving of some sort of consideration. . . . But the Bund is not content with persuading the soldier to fight for the proletariat: it has taught the proletariat to fight against the soldier so long as he refuses to listen to its call and rise against autocracy.

"The leaders of the movement soon realised that the physical cowardice which characterizes the Polish Jew was a great drawback. . . . So they promptly organized what they called 'fighting groups,' consisting of armed men. . . . This systematic arming was first introduced by the Bund, and upon the Bund the responsibility of placing firearms in the hands of the proletariat rests. . . . Its adherents are supplied with revolvers of the Browning system and taught how to use them. Those who can afford to pay are supposed to do so, but the poorer ones receive them for nothing. . . . Nearly all the revolvers in the possession of the Bund . . . were brought into the country without the knowledge of the customs authorities

"Among the resolutions of a Congress of Bundists are the following: Groups of non-Jewish workmen must be formed to agitate among the non-Jewish proletariat in order to gain the greatest amount of political influence by the time autocracy is abolished . . . *General Strikes* . . . are of paramount importance *Terror* must be applied when necessary. It is also necessary that public men who are dangerous to the cause be removed. In time of public disturbances Government buildings must be stormed by the populace. . . ."(29)

(29) *Op. cit.*, pp. 4, 5, 168, 169, 170, 201, 202.

In his excellent book, *Le Plan Communiste d'Insurrection armée*

Miss Baskerville treats more briefly of the other revolutionary parties. Of the Social Democratic League or Party, to which the Bolsheviks and Mensheviks belonged, she says: "The Social Democratic League of [Russian] Poland was founded by Rosa Luxembourg, a Jewess, and Karski, in 1893. Its programme is the same as that of the Bund except for the clause treating of Jewish nationalism. A large proportion of the members of the party are Jews. . . . Of 75 names [of individuals arrested in a police raid] 66 were indisputably Jewish and the rest either doubtful or non-Jewish. The Social Democrats, being anti-national, appeal to many of the Jewish Intelligentsia who have left the traditions of the Hebrew culture far behind them. . . . These men and women have generally been educated in the Russian Gymnasium, where the tendency of the teaching is non-national. The Social Democrats seem to live in a world mapped out by Marx and Engels."⁽³⁰⁾

The author then goes on to point out that "the rank and file of these parties quarrel among themselves and with the followers of the National Democratic Party." If we take account of the Nationalism of the Jews of the Bund, and of the Internationalism of the Jews of the Social Democratic Party, we have at least a partial explanation of some of the liquidations which took place later on when the Bolsheviks triumphed.

(c) THE DIFFERENCE BETWEEN THE BOLSHEVIKS AND THE MENSHEVIKS.

What was the difference between Bolshevik and Menshevik members of the Social Democratic Party? A carefully-written

(*The Communist Plan for Armed Insurrection*), pp. 42, 42, M. Léon de Poncins confirms what we have seen described long before in *The Polish Jew*. M. de Poncins quotes documents taken from Communist sources containing detailed instructions for the preparation of revolution, and then adds: "An excellent illustration of these tactics is to be found in the work of the Bolsheviks in the Russian army in the different phases of the revolution. From 1902 on, the Bolsheviks kept up their secret revolutionary agitation in the Russian army. At the time of the 1905 revolution this agitation had reached a point of development such that in a number of garrisons the Bolsheviks were able to act upon the great body of the troops. After the defeat of the 1905 revolution, when the Bolsheviks were again forced to have recourse to secret action, in order to prepare the masses for new revolutionary combats, the propaganda in the army took on a still more secret character. This lasted down to the revolution of February, 1917. Immediately after the overthrow of the Czarist Government, the Bolsheviks began to carry on a vast movement of corruption amongst the troops. Secret methods gave place to legalized decomposition by means of Communist cells, soldiers' committees, assemblies of soldiers' delegates, newspapers for soldiers, etc."

⁽³⁰⁾ Op. cit., p. 208.

article in the London *Free Press* of October, 1938, examined the question thoroughly. It seems that at a Congress of the Russian Social Democratic Party held in London in one of the early years of the century, a discussion arose over the wording of Paragraph 1 of the Party Rules. Lenin proposed that this should read: "Anyone is a member of the Party who participates in the organization of the Party." Martoff introduced a counter-proposal which ran: "Anyone working under the supervision of the Party is a member of the Party." In the voting which followed, Lenin's proposal received a few more votes than that of Martoff. From that day forward, his supporters called themselves Majoritarians (Bolsheviks) while those of Martoff styled themselves Minoritarians (Mensheviks). The writer in the *Free Press* then continues: "Thus the difference between a Menshevik and a Bolshevik is a mere matter of hair-splitting over the qualifications of Party membership, and the two parties, in all the essentials of revolutionary propaganda, were inspired by the same aims." We are therefore again in a position to cast grave doubts on an assertion in the pamphlet, *Bolshevism is not Jewish*, namely, that the Bund was amongst the fiercest opponents of Bolshevism. The Bund, of course, joined the Mensheviks, for Martoff's proposal suited them perfectly, whereas Lenin's proposal suited the Jews of the National Democratic Party better.⁽³¹⁾ After the Kerensky revolution, the Nationalism of the Bund opposed the Internationalism

(31) It is well to bear in mind what Robert Wilton wrote in *Les Derniers Jours des Romanof* (pp. 136-138): "It is in the Central Committee of the Bolshevik Party that the Governmental power resides. It was composed as follows in 1918--9 Jews and 3 Russians. The other Russian Socialist Parties are similar in composition. Their Central Committees are made up as follows: S.D. Mensheviks, 11 members, all Jews . . . S.R. (Right Wing), 15 members, of whom 13 are Jews and 2 are Russians. . . . These parties, in appearance opposed to the Bolsheviks, play the Bolsheviks' game on the sly, more or less, by preventing the Russians from pulling themselves together. Out of 61 individuals at the head of these parties, there are 6 Russians and 55 Jews. No matter what may be the name adopted, a revolutionary Government will be Jewish." Cf. *The Rulers of Russia*, p. 9.

To this must be added the prophetic words of a Government official in Warsaw to Miss Baskerville, which are to be found on p. 334 of her book, *The Polish Jew*, published in 1906: "The Government," said this official, "will not give the Jews civil rights if they can help it, because they are afraid. The Jews are everywhere and doing everything. The Cadet Club in St. Petersburg is full of them. . . . The Russian members are indifferent or occupied elsewhere. When the Jews do get their disabilities removed . . . they will rule the Empire officially. *De facto*, they are the masters at the present moment. The young men of the civil service who ought to be energetic and save the situation, are letting things slip through their fingers. All they think about is amusement and getting their salaries raised. . . . When the Jew effects an entrance into their midst, he will sweep them off the board like so many pieces of paper."

of the Bolsheviks, but in the summer of 1917, large numbers of intellectuals and of the proletariat left the Bund and joined the Bolsheviks.⁽³²⁾ Directions for the change over may have been given by the Central Jewish organization in Switzerland, about which something was learned in 1905, on the occasion of the revolutionary troubles at Odessa.

(d) THE CENTRAL JEWISH ORGANIZATION AND
THE REVOLUTION AT ODESSA IN
NOVEMBER, 1905.

The Correspondent of *The Times* at Odessa lifts the veil for a moment and reveals the existence of this centre of direction. In the issue of November 22, 1905, under the heading of *The Reign of Terror at Odessa*, we read: "It must be understood that all through September, meetings of a national or . . . of a revolutionary character were being held in the local Universities . . . The various organizations, Radical and Ultra-Radical, were preparing for a crucial moment. Amongst the other Socialistic fraternities, the Central Jewish Organization located in Switzerland, sent emissaries from its branches in Warsaw and Poland to Odessa. . . . On Sunday, Oct. 29, . . . many excited boys and girls, other than students at the Universities, began to make barricades across certain of the main streets. Excited Jewish factory girls . . . donned red blouses and ribbons, and openly flaunted them in the faces of the Cossack and Dragoon patrols. . . . Even yet the situation would not have been dangerous, if the emissaries from Warsaw had not brought an arsenal with them. Many of these . . . youthful demonstrators were flourishing revolvers. Shots were fired. . . . Half a dozen gendarmes were deliberately assassinated at their stations at the street corners. . . . It was at this very moment that the Tsar's Great Manifesto [granting the Constitution] arrived

"On Tuesday, October 31, . . . the knots of excited people at the street corners grew into processions that surged up and down the main thoroughfares. It was immediately noticeable that for the main part the demonstrators were students and Jews.

(32) "From the history of the working-class movement it is known that the Bundists left the Social-Democratic Party in 1903; when the majority of the Party of the working-class refused to accept their demand to be recognized as the 'sole' representatives of the Jewish proletariat. This exit from the Party was a manifestation of separation. . . . But, in fact, the Jewish workers have entered and continue to enter the Party everywhere in spite of the Bund . . . When the Bund in 1906 again returned to the Party, the Party put forward the condition of no separatism, i.e., unity in all localities of *all* the Marxist workers of *whatever* nationality. But this condition *was not fulfilled* by the Bundists" (*Lenin on the Jewish Question*, p. 19. International Publishers, New York).

A large percentage were girls. For some time the processions were orderly enough. A red flag or two occasionally appeared but in the general enthusiasm were readily discounted. The main gatherings drifted to the headquarters of the Governor-General. Baron Kaulbars . . . called for three cheers for the Constitution.

"After leaving the presence of the Military Governor, the processionists, who were for the most part excited Jews, unblushingly exhibited Republican emblems. Red flags were unfurled at the head of the procession. Where found, the Russian National Emblem was dishonoured by having all colour, except the strip of red, torn from it. The crowd, now absolutely beside itself, surged down to the City Hall. They tore the national motto down from the portico, mutilated the Emperor's portrait in the session-room, and hysterically declared the reigning dynasty to be abolished and a South Russian Republic established. In the street the more tardy Russian patriotic processions carrying their own particular 'ikons' and the portraits of the Tsar and Tsaritsa were met by the now acknowledged revolutionists. The latter tore the emblems from the patriots' hands, grossly insulted them, and derided the carriers. . . .

"As has been pointed out above, the Central Jewish Organization, acting in conjunction with other revolutionary committees, had provided the implements by which it was hoped that anarchy might be established. Already the Jewish population had been wrought up to a state of frenzy owing to the Manifesto and the events which had followed upon its issue. . . . Bombs were dropped from balconies, revolvers fired from behind counters and shutters. . . . On Tuesday night the massacres began in real earnest. . . . The Jews, organized in gangs, had the upper hand at night, the Christians took their pound of flesh by day. . . . And so the slaughter of Christian and Jewish women and children continued until Baron Kaulbars's time limit had expired. . . . The Military Governor marched his battalions into the streets and order was almost instantaneously restored.

"Odessa is a town of about 430,000 inhabitants, of which just over a third are Jews. For the three days . . . some 415,000 of the populace remained behind barred doors. About 15,000 engaged in the *lutte acharnée* [fierce struggle] with the result that the Jewish cemetery received over 400 bodies and the Christian about 600. There are something over 4,000 admissions to the public hospitals, more or less equally divided. . . . There are at least 40,000 rendered homeless . . . of whom the vast majority are Jews."

The Times, of November 30, continues the narrative under the heading, *The Situation at Odessa*. "It is now definitely known," writes the Special Correspondent, "and indeed admitted by the

Jewish organizations, that so far back as Easter last the Jews began secretly to arm. There were three organizations the Bund, the Zionists, and the students and the Jewish workmen, the latter organized by two well known Russian professors from the local university. The organization supplied over 4,000 persons with revolvers and ammunition. . . . The armed Jews fired wildly . . . into the streets from balconies and housetops, then, having stung the *canaille* into white-hot fury, threw away their arms and hid themselves, while the frenzied Russian mob rolled on into the suburbs and flung itself upon the unarmed Jewish workmen and shopkeepers."

The columns of *The Times* at that period are full of accounts of protests against the treatment of the Jews in Russia. In the speeches delivered at these meetings, there is no mention of the Central Jewish Organization engaged in training and equipping the Bund, &c., for the future Socialist Revolution. For example, the issue of December 5, 1905, contains an account of the great day of mourning throughout the United States for the victims of the massacres in Russia. In New York, there was the greatest demonstration in the history of the Jews in America. "Chanting funeral hymns, while 50 bands played dirges, 125,000 Jews marched through the streets of the Lower East Side and then along Broadway to Union Square, where a mass meeting was held." Thus is a legend created and dust thrown in the eyes of the public.

(c) IN THE HOUR OF TRIUMPH

On the 1st July, 1922, the Czech deputy, Mazanec, made a long speech in the Czech Parliament, in which amongst other things he said:

"Honourable Members of Parliament! When you read over at your leisure what I am about to say to you I beg of you not to waste any time on the question of what people will emerge triumphant from the Communist chaos. That is one of the points that is most evident in present day political life, but wonderful to relate, it is never mentioned amongst us. To speak of the Catholic religion and of the Catholic Church and Catholic clergy as the most obscurantist elements in the realm of obscurantism is considered amongst us as a sign of good education, and language of this kind will get a man any post, especially in our diplomacy. but to mention Jews at all is to brand oneself as a reactionary. Well, whether I am branded as a reactionary, or not, it seems to me that to speak of the Genoa Conference without mentioning Jews, to carry on negotiations with Soviet Russia, while making abstraction of the plans of the chosen people . . . is to give a clear proof of the way the Press has trained and formed our minds all these years.

"Allow me to quote for you, Gentlemen, in this connexion, something emanating from the Powers that direct World Politics, though they pretend they do not. Of these Powers we shall learn nothing either in the official reports or in the lengthy debates on the Genoa Conference. I am going to read for you a circular destined for the representatives of the Committees of [some] Jewish International Association. It was found in the pocket of an individual named Zunder, on the night of 9th December, 1920, after a skirmish with the Bolshevik troops on the Estonian frontier. Zunder was the officer in command of the 11th Regiment of Sharpshooters. The circular is drawn up in Hebrew. Here is what it says:

"Sons of Israel! The hour of victory is at hand. We are on the eve of becoming masters of the world. What seemed to be merely a dream is on the point of being realized. Formerly weak and feeble we can now proudly lift up our heads, thanks to the disorder and confusion of the world. By clever propaganda we have held up to criticism and ridicule the authority and practice of a religion which is foreign to us. We have plundered the sanctuaries of that foreign cult, and we have shaken the hold of their traditional culture upon nations, finding amongst them more helpers than we needed in our task. We have succeeded in bringing the Russian Nation under Jewish sway and we have compelled it, at last, to fall on its knees before us. Russia, mortally wounded, is now at our mercy.

"The fear of the danger in which we stand will not allow us either to exercise compassion or to feel mercy. At last, it has been given to us to behold the tears of the Russian people. By taking away from them their wealth and their gold, we have turned the Russians into wretched slaves. But we must be prudent and circumspect. We have to eliminate all the best elements of Russian society, in order that the enslaved Russians may have no leaders. Thus we shall forestall every possibility of resisting our might. Wars and civil strife will destroy all the treasures of culture created by the Christian peoples.

"Be prudent, Sons of Israel, do not confide in treacherous and mysterious forces. Bronstein, Rosenfeld, Steinberg, Apfelbaum and many other faithful sons of Israel are in the ranks of the Commissars and play the leading rôles, but do not lose your heads over the victory. Be prudent, for you can rely only on yourselves to safeguard you and defend you. Sons of Israel, close up your ranks and combat for your eternal ideal!"

Mr. Mazanaç's speech appeared in No. 375 of the Russian paper, *Novoé Vremia*, edited at Belgrade, on July 28th, 1922, under the title, *In the Czech Parliament*. Lieutenant-General Netchvolodow adds, in his book, *L'Empereur Nicolas II et les Juifs* (p. 243) that

nobody has shaken the authority of the document quoted by Mr. Mazanaç.⁽³³⁾

It is to be noted particularly that in the document quoted by Mr. Mazanaç, Bronstein (alias Trotsky) is mentioned as "a faithful son of Israel." This does not mean, of course, that Trotsky was an orthodox Jew adhering rigidly to the practices of the Jewish religion, but that he was devoted to his own nation. We find a confirmation of this in *The Story of "St. 25,"* by Sir Paul Dukes, for years British Secret Service agent in Russia. The author relates that after the S. R. Strikes, Trotsky made a speech at the Putilov works, in which he said that the Petrograd Soviet was planning to requisition two large Churches as offices and clubs for the workmen. "At this point," writes Sir Paul, "a workman rose and interrupted: 'Comrade Trotsky, instead of taking our churches which are badly heated and unsuited to your requirements, why do you not requisition your synagogue in Officerskaya Street, which would suit you better?'" This interruption was followed by deadly silence. Trotsky made no reply. The interruptor said afterwards: 'I was sure I should be seized and arrested. . . .'⁽³⁴⁾ It is evident that statements about Trotsky's indifference to Jewish interests such as are contained in the pamphlet, *Bolshevism is not Jewish*, must not be taken at their face-value.

(f) THE ALLIANCE OF JEWISH FINANCE WITH COMMUNISM.

It is unnecessary to treat of this alliance in detail. This has already been done in masterly fashion in *La Mystérieuse Internationale Juive*, by M. Léon de Poncins, and in Mr. A. N. Field's books, *The Truth About the Slump* and *All These Things*. "The supreme Jewish ideal," sums up M. de Poncins in his able work (page 209), "consists in the transformation of the world into a Limited Liability Company. The capital of this company will be the Earth and it will have for object the exploitation of the whole human race. Israel, aided perhaps at the beginning by a few figureheads, will supply the Council of Dictators to administer the

(33) The document read by Mr. Mazanaç in the Czech Parliament is similar in content to the handbill distributed amongst the Jews of Budapest during the Judaeo-Masonic-Communist revolution of 1919. A translation of the text as it is found in Dr. Hans Eisele's book, *Bilder aus dem Kommunistischen Ungarn*, published in 1920, by the publishing firm "Tyrolia," of Innsbruck, is given in *The Rulers of Russia*, 3rd edition, p. 52.

(34) Op. cit., pp. 370-371.

The S. R. Strike was in March, 1919. Dukes sent his report on the matter in question in April, 1919. The book embodying this extract from his report was published recently.

affairs of the Company. Two methods are being employed to reach this end. The first is Americanization, which has the inconvenience of being relatively slow. The second, which is rapid, brutal and dictatorial, is Communism. . . . Progress does not consist in replacing *bourgeois* Capitalism by proletarian Communism. Progress consists in substituting for the as yet limited Capitalism of Europe and America, under which there is still a certain degree of political liberty, World-Capitalism with despotic political power."

An excellent commentary on the above summary is to be found in the account given by Count de St. Aulaire, former Ambassador of France at Madrid and London, of a "lecture" by a Jewish banker of New York on the mission of Israel amongst the nations. The "lecture" was "delivered" at an international dinner at Buda-Pesth in 1919, only a few days after the collapse of the Judaeo-Bolshevist domination over Catholic Hungary. "A number of Jewish revolutionaries," writes the Count, "who had been expelled from Hungary, were there. . . . They wore American uniforms. . . . I have retained in my memory the conversation of one of these augurs whose neighbour at table I was. . . . He had become director of a great New York bank, one of those which were financing the Bolshevist Revolution. . . . A fellow-guest had asked him how it was possible for high finance to protect Bolshevism. . . . Our friend, who was then at the head of a mission for feeding those who were without bread, swigged off a big glass of Tokay, paused for a moment, taking a long pull at his enormous cigar which had cost five golden francs, and then said: 'Those who are astonished at our alliance with the Soviets forget that the nation of Israel is the most nationalist of all peoples. . . . Like the papacy, it is oecumenical and spiritual. But its eyes are turned towards the future rather than the past and its kingdom is of this world. . . . To the calm and monotonous song of prosperity we prefer the passionate voices, raised in turn, of a rise and fall in market values. There is nothing like a revolution to excite them, unless it is a war which is also a revolution. . . . The health of our Golden Calf calls for the sickness of certain nations, those which are incapable of developing themselves by their own efforts. . . . The whole economic life of Turkey [the sick man] was entrusted to us. We looked after him so well, that he died of the treatment, at least as far as Turkey in Europe was concerned. . . . Russia is now the sick man of post-war times, much more nutritive to us than the Ottoman Empire and much less able to defend itself. Russia is our new feast. It will soon be a corpse and our only trouble will be to carve it up. . . . In the management of the new world we give proof of our organization for revolution and for conservation. Our organization for revolution is evidenced by destructive Bolshevism and for con-

struction by the creation of the League of Nations which is also our work. . . . Israel is the microcosm and the germ of the City of the Future.' "(35)

This "lecture" came back to my mind on learning that the authenticity of the document quoted briefly on page 27 of *The Rulers of Russia* and at length on pages 88-91 of *The Mystical Body of Christ in the Modern World*, had been questioned in the United States. The document in question implicated the banking-house of Kuhn, Loeb and Co., as well as certain directors of it, in the work of financing the Bolshevik Revolution. It had been widely published in France with its index number in the files of the French General Staff—"7-618-6 No. 912-S R.2 II Transmis par l'État-major de l'armée, 2e Bureau." In *La Documentation Catholique* of 6th March, 1920, it was preceded by the following remarks: "The authenticity of this document is guaranteed to us. With regard to the exactness of the information which it contains, the American Official Services must assume responsibility."

Recently, the question has been splendidly dealt with in *An Answer to Father Coughlin's Critics*, by Father Coughlin's Friends, which is highly recommended to all who are interested in the question. A few additional remarks may, however, be of interest. The document in question was communicated to the Editor of *La Documentation Catholique* by a diplomat then representing a foreign government in Paris. This diplomat was afterwards assassinated. Another point is that in the book, *The Reign of the Elders*, page 59, the following is given as the Naval Secret Service Report on Paul Warburg, a member of Kuhn, Loeb and Company, in December, 1918:

(35) These extracts are taken from *Genoa versus Peace*, the translation of Count de St. Aulaire's book, published by Sheed and Ward, pp. 76-84.

A little-known historical instance of the collusion between Jewish Finance and Jewish-guided revolutionaries may prove interesting. It dates from the first openly Communist revolution, that of Paris in 1871. An account of it is to be found in Edouard Demachy's book, *Les Rothschild*, pp. viii, ix. He relates that one of the principal barricades erected by the Communards in Paris was just near the corner of the Rue de Rivoli, on which was situated the splendid mansion of Baron Alphonse de Rothschild. It was formerly the residence of Talleyrand-Périgord. The Rothschilds were certainly well known to be wealthy *bourgeois*, in fact, one would expect their house to be the first to be burned, when the Marxian "proletariat" began to move. Yet those who were systematically setting fire to houses passed, with their petrolcans in their hands, in front of this fine mansion and the numerous others which the Rothschilds had elsewhere in the Avenue Marigny, Rue Lafitte, etc., etc., and never even stopped.

"Warburg, Paul, New York City, German: was naturalized an American citizen 1911. was decorated 1912 by the Kaiser; was vice-Chairman of United States Federal Reserve Board; is a wealthy and influential banker: handled large sums furnished by Germany for Lenin and Trotsky: subject has a brother who is leader of the espionage system [of Germany]." (36) Now, this Report simply states that Paul Warburg handled large sums for the German Government. It does not speak of his personal participation in the work. But we have seen that the Jewish multimillionaire, Parvus, introduced Lenin to the German Government and that Max Warburg, the banker of Hamburg, brother of Paul and Felix Warburg, of Kuhn, Loeb and Company, was also acting for the German Government in the business. We have seen too that the Jewish Bund, thanks to the Central Jewish Organization in Switzerland, was wealthy enough to supply an arsenal of weapons for the Jewish youth of Odessa in 1905. Accordingly, we have some reason to agree with the Count de St. Aulaire when he states that "any Jewish banker would have said exactly the same [as his Buda-Pesth friend] in a moment of sincerity." (37)

Perhaps the most conclusive evidence of the alliance between Jewish Finance and Jewish revolutionary elements in the Russian Revolution is furnished by the secret report of Count Lamsdorf, former Russian Foreign Minister, to the Emperor Nicholas II, dated January 3, 1906. This report deals with the international aspect of the first revolutionary outbreak in Russia in 1905 (at Moscow, Odessa and elsewhere). The following passages are particularly interesting in view of what we have already seen about the Bund, &c.: "The events which took place in Russia during 1905, and which assumed especially acute forms at the beginning of October last, when, after a series of strikes, they brought about an armed revolt in Moscow, and many other towns and localities of the Empire, plainly indicate that the Russian revolutionary movement . . . has also a quite definite *international character*. . . . The most decisive indications which warrant this conclusion are given by the circumstances that the Russian revolutionaries are in possession of great quantities of arms which are imported from abroad, and of very considerable financial means, because there can be no doubt that the leaders of the revolution have already spent on our anti-government movement . . . large amounts of money. . . . One is bound

(36) The author of the pamphlet, *The Reign of the Elders*, has informed me by letter that he got this information direct from the Navy Department. On the same page the author adds that the brother mentioned was Felix.

(37) Cf. extract from letter of Count de St. Aulaire in *The Rulers of Russia*, p. 6.

to come to the conclusion that there are foreign capitalists' organizations which are interested in supporting our revolutionary movement. . . . If we add to the above that, as has been proved beyond any doubt, a very considerable part among these heterogeneous nationalities is played by Jews, who, as ringleaders in other organizations, as well as through their own (the Jewish Bund in the Western Provinces), have always come forward as the most bellicose element of the revolution, we may feel entitled to assume that the above-mentioned foreign support of the Russian revolutionary movement comes from Jewish capitalist circles. . . . The revolutionary movement is not only *supported* but also to a certain degree *directed* from abroad. On the one hand, the strike broke out with special violence and spread all over Russia not before and not after October, that is, just at the time when our government was trying to realize a considerable foreign loan without the participation of the Rothschilds, and just in time to prevent the carrying out of this financial operation: the panic provoked among the buyers and holders of Russian loans could not fail to give additional advantages to the Jewish bankers and capitalists who openly and knowingly speculated upon the fall of Russian values. . . . Moreover, certain very significant facts, which were also mentioned in the press, quite confirm the obvious connection of the Russian revolutionary movement with foreign Jewish organizations. Thus, for instance, the above-mentioned importation of arms . . . can be duly appreciated if we take into consideration that already in June, 1905, a special Anglo-Jewish committee of capitalists was openly established in England for the purpose of collecting money to arm fighting groups of Russian Jews, and that the well-known anti-Russian publicist, Lucien Wolf, was the leading member of this committee."⁽³⁸⁾

We may now conclude our inquiry into the origin of the Bol-

(38) *The World at the Cross Roads*, by Boris Brasol, pp. 75, 76. Mr. Brasol adds in a note that the full text of this report was published in *American Hebrew and Jewish Messenger*, July 13, 1918. He also states that, according to the *Jewish Chronicle* (London), the contribution of international Jewry to the Russian revolutionary cause in 1905 reached the sum of £874,341. He refers to the work of A. Selianinov, *The Secret Power of Masonry*, p. 261 (St. Petersburg, 1911).

"Money," said Chamfort to Marmontel, "and the hope of plunder are all-powerful with the people. We have just made the experiment in the Faubourg Saint-Antoine, and you would not believe how little it cost the Duke of Orleans to get them to sack the factory of that decent man, Réveillon, who amidst these same people provided a livelihood for a hundred families. Mirabeau cheerfully asserts that with a thousand louis one can get up a first-class rebellion" (*Mémoires de Marmontel*, IV, 82). The Affaire Réveillon was the first outbreak of violence in the Paris of 1789. It was the rehearsal for the attack on the Bastille. If we are to take Mirabeau at his word, he would have done well with the millions at the disposal of Lenin in 1917.

shevik Revolution of 1917, which, as we have said, is a logical conclusion from the principles of the French Revolution. The Jewish Nation, using Germany and England, two countries at war at the time, and a certain number of misguided Russians, let it loose upon the world. Our investigation has brought us up against certain leaders of the Jewish Nation, principally amongst New York bankers. Count de St. Aulaire has summed up the situation in some telling phrases: "Just as Great Britain has shared the mastery of the seas with her emancipated daughter, so the republic of the United States has shared with Great Britain the metropolis of Israel. In this last partition the word mastery must be understood in a different sense. It is passive rather than active. It is submitted to rather than exercised. The mastery of the seas is almost equally divided, but the mastery of Israel is unequally endured. It is more complete in Wall Street than in the City of London. . . . The preponderant part played by the great Jewish bankers in the Russian Revolution need not be demonstrated. They let it loose upon the world in conjunction with Germany whence they came and where they had their associates."⁽³⁹⁾

⁽³⁹⁾ *Geneva versus Peace*, p. 74.

APPENDIX.

LENIN'S NATIONALITY.

In *The Rulers of Russia* (3rd Edition, pp. 28,30), I mentioned various opinions about Lenin's nationality without examining them critically. The chief reason was that I had not been able to trace the origin of the "legend" that Lenin was married to a Jewess and that his children spoke Yiddish. Since then, I have discovered what seems to be the origin of the story in Henry Ford's *The International Jew*, vol. I, p. 214. There we read, along with an amount of useful information about Bolshevism and the Russian Revolution, the following phrases: "Perhaps he (Lenin) is a Gentile, but why do his children speak Yiddish? . . . The explanation of all this may be that he married a Jewess. The fact is that he did. But another explanation may be that he himself is a Jew." No authority for these statements is cited in *The International Jew*. Now it is certain that Lenin's wife was a Russian. Lenin may have learned Yiddish, as he was continually with Yiddish-speaking Jews, but with his wife he would have spoken Russian. There has never been any mention of children of the marriage.

Writers seem to agree that Lenin's facial appearance was not Russian. "Astrakan, on the north-western shore of the Cas-

pian," writes Father E. A. Walsh, S.J., "was the birthplace of Lenin's father, Ilia Ulianov, who came from a respectable middle-class stock which had somehow been crossed with Mongolian blood: miscegenation was clearly visible in the future dictator's countenance. It was at Simbirsk on the Volga that Vladimir was born, April 10, 1870, while his father was acting as Inspector of Rural Schools, a position which entitled him to be addressed as 'Your Excellency.' In the same city lived the family of Alexander Kerensky."⁽¹⁾

In his turn, Inspector Fitch of the Special Branch, New Scotland Yard, whose task it was to watch Lenin and Trotsky in Great Britain, testifies to the same non-Russian appearance. "It was my first sight of him," writes the ex-detective, "a smooth-headed, oval-shaped, narrow-eyed, typical Jew, with a devilish sureness in every line of his powerful magnetic face. Beside him was a different type of Jew, the kind one might see in any Sgho shop, strong-nosed, sallow-faced, long-moustached, with a little tuft of beard wagging from his chin and a great shock of wild hair—Leiba Bronstein, afterwards Lev Trotsky."⁽²⁾

Father Walsh ascribes the non-Russian cast of Lenin's features to a mixture of Mongolian blood. Inspector Fitch puts him down as a Jew. M. de Poncins, who examines all these questions carefully, says that "Lenin's origin is not clear and well-defined. On his father's side, there is a mixture of Russian and Tartar so common in Russia. . . . On his mother's side, there is some suspicion of Jewish blood. His mother was Maria Alexandrovna Blank, daughter of a medical doctor, Alexander Dimitrievitch Blank. According to Pierre Chasle (*Life of Lenin*, Paris, 1929, p. 3), Alexander Blank came from Volhynia and was a military doctor. His wife, Lenin's grandmother, is spoken of as German in the publication, *The Oulianoff Family at Simbirsk* (Lenin Institute, Moscow and Leningrad, 1925, p. 20). Alexander Blank was supposed in Judaeo-Sovietic circles to have been a baptized Jew. The name Blank is very common in Germany and is usually a German name, but is found also amongst Jews. In Russia, the name is usually found amongst Jews."⁽³⁾ This author's account seems to be an excellent summary of the present state of the question.

(1) *The Fall of the Russian Empire*, p. 216. Lenin's real name was Wladimir-Illitch Oulianoff.

(2) *Traitors Within* (Hurst and Blackett, 1933). On the occasion in question, Inspector Fitch was disguised as a waiter and was serving drinks to Lenin and his companions.

(3) *La Mystérieuse Internationale Juive*, p. 99.

CHAPTER XVI.

REACTIONS AGAINST THE NATURALISM OF THE FRENCH REVOLUTION.

ORDERED REACTION IMPLIES ACCEPTANCE OF CHRIST'S KINGSHIP IN ITS INTEGRITY.

We have seen that modern history since 1789 has been to a large extent the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been gradually and steadily emerging the still more strongly organized naturalistic supranationalism of the Jewish Nation. Now, since human society, just like individual men, cannot avoid essential deviations from order unless by submission to God through Our Lord Jesus Christ, this anti-supernatural revolt has brought about inevitable disorder and decay, even in the natural life of nations. The imposition of an anti-supernatural form has necessarily resulted in national decline. This has shown itself especially in the Catholic countries, because the naturalistic forces have devoted particular energy to the overthrow of the elements of supernatural organization still to be found in these countries. This attack has had disastrous consequences for their national life. But the Protestant countries have not been spared. In them, however, by the fact of the accepted separation of the Christian and the Citizen the desupernaturalizing process was already well on its way. It has been continued by the widespread legalization of divorce, the elimination of true Christian education, and especially by the increasing domination of money. The results are to be seen, in the treatment of human beings as mere *individuals* not as *persons*, in the decay of family-life, in the socialization of property, and in the subjection of nations to those who control money.

For the past twenty years, thinking men in every country have begun to see the need for national reactions against the consequences of Naturalism, in order to safeguard their national life and maintain their independence. A complete reaction on the part of any country would mean a return to full acknowledgment of all that we have seen to be implied in the Kingship of Christ in its integrity. That would mean not only the rejection of the domination of the naturalistic or anti-supernatural forces

of the Jewish Nation and Freemasonry, but also the acknowledgment of the Divine Plan for order, by acceptance of the Catholic Church's mission and teaching, on the relation of Church and State, on the Catholic Church as the divinely-appointed Guardian of the moral law, on the Sacrament of Matrimony and Family Life, on the Catholic Education of Youth as Members of Christ, on Private Property and the Function of Money.

Let us now take in turn the reactions of Poland, Spain, Portugal, Ireland, Germany and Italy and, as far as the available data permit, compare them with the Divine Plan for order.

POLAND'S REACTION.

Poland's reaction is placed first for the reason mentioned in the Preface. Of all the nations of Europe that once expressed their submission to the Blessed Trinity in the Holy Sacrifice of the Mass, along with Christ, Our Lord, Head of the Mystical Body, Poland and Ireland are the only countries where the native population has not been induced by Satan to turn against the Mass. These two nations have committed faults and have made mistakes, but in regard to the central point of order in the world, they have never wavered. Satan seems to have abandoned all hope of prevailing on the Poles to revolt against Christ the King, so he simply aims at crushing them to the earth and blotting out their country. The Vicar of Christ trusts that Lucifer's expectations will be disappointed. "Poland," writes Pope Pius XII, "impressively crowned in the pages of history by the long record of her loyalty to the Church and her services to Christian civilization, should claim from all eyes a brotherly, a human tear. She puts her trust in that Virgin Mother of God who is the Help of Christians, and waits for the day when peace and justice will be restored, the day when she will be allowed at last to emerge, unharmed, from the waves that have engulfed her."⁽¹⁾

The resurrection of Poland at the end of the Great War (1914-1918) did not proceed without serious opposition from the anti-

(1) Encyclical Letter, *Summi Pontificatus*, October 20th, 1939. The translation is that of the English C.T.S. pamphlet.

The First of Pope Pius XII's Five Peace-Points must here be recalled: "A fundamental postulate of any just and honourable peace is an assurance for all nations, great or small, powerful or weak, of their right to life and independence. The will of one nation to live must never mean the sentence of death passed upon another. When this equality of rights has been destroyed, attacked, or threatened, order demands that reparation shall be made, and the measure and extent of that reparation is determined, not by the sword nor by the arbitrary decision of self-interest, but by the rules of justice and reciprocal equity" (*Allocution to the College of Cardinals*, December 24th, 1939).

The Vatican broadcasts in 1940 on the sufferings of Poland filled hearers' souls with sorrow and pity for that country.

supernatural forces. *The Cause of World Unrest*, published in 1920 with an introduction by the Editor of *The Morning Post*, Mr. H. A. Gwynne, is emphatic on the point. "It was notorious during the proceedings of the Peace Conference," writes the author of this work, "that whenever any decision favourable to Poland was reached, Jewish gentry from London hurriedly crossed the Channel for the purpose of trying to revoke it. . . . Why? *A strong Poland is not a Jewish interest.* For one thing, how many Englishmen are aware of the enormous Jewish population which lives within the ethnographical boundaries of Poland? In 1910 the total number of Jews in the world was, roughly, 12,506,238, and in 1900 almost five million Jews lived in Polish territory. It is interesting, too, to note that since the Russian Revolution of 1905 there was a distinct movement in Poland to get rid of the monopoly exercised by the Jews in all commercial and financial activities in Poland, by the creation of Polish Co-operative Societies. It is perfectly clear that a strong national Polish Government would further develop that policy, and this might lead in time to measures which would by no means prove welcome to the enormous Jewish population concentrated within its territories. . . . Thus, Poland as created by the pundits of Paris, started badly. . . . The Bolsheviks were exceedingly anxious to secure their grip on a State which, with its Christian faith and Western traditions, barred their march towards the West. In the letter which Trotsky sent to the French Socialists as long ago as October, 1919, he made it clear in his bragging way that Poland's turn was to come next. That Bolshevik offensive was launched in March, 1920, and failed. . . . To say, then, that Marshal Pilsudski attacked Russia, which all the Pacifists and Bolsheviks in England are trumpeting forth every day, is untrue. . . . From the very beginning a violent anti-Polish campaign was started in England, and the English dockers and railwaymen were called upon to prevent the sending of munitions to Warsaw. . . .

"Dr. Dillon, in his book on the Paris Peace Conference, says: 'Of all the collectivities whose interests were furthered at the Conference the Jews had perhaps the most resourceful and certainly the most influential exponents. There were Jews from Palestine, from Poland, Russia, the Ukraine, Roumania, Greece, Britain, Holland, and Belgium: but the largest and most brilliant contingent was sent by the United States.' With reference to that great achievement of the Jews at Paris, the Minority Treaties, he [Dr. Dillon] says: 'It may seem amazing to some readers, but it is none the less a fact that a considerable number of Delegates believed that the real influence behind the Anglo-Saxon peoples was Semitic. They confronted the President's proposal on the subject of religious inequality, and, in particular, the odd motive alleged for it, with the measures for the pro-

tection of minorities which he subsequently imposed on the lesser States, and which had for their keynote to satisfy the Jewish elements in Eastern Europe. And they concluded that the sequence of 'expedients framed and enforced in this direction were inspired by the Jews assembled in Paris for the purpose of realizing their carefully thought-out programme, which they succeeded in having substantially executed.' It should be remembered that the original claims of the Jews went much further than those which were eventually sanctioned by the Conference."⁽²⁾

The Peace Conference certainly showed itself generous towards the Jews, in particular towards the Jews in Poland, as Mgr. Delassus points out in *Les Pourquoi de la Guerre Mondiale* (Vol. II, p. 363). "The Conference," he writes, "set up in their favour a *régime* which made them a State within the State, under the control of the Great Powers. This gave rise to the reluctance of the Poles to sign the Treaty which the Conference proposed to them for signature. . . . Article 12 declared that these stipulations constituted international obligations and would be placed under the protection of the League of Nations."

Since the Great War (1914-1918), how did things go in Poland with regard to the Kingship of Christ? In one respect, badly. Article 114 of the Polish Constitutional Law of March 17th, 1921, re-enacted by the Constitutional Law of April 23rd, 1935, states:

(2) Op. cit., pp. 180-184. On pages 28 and foll. of the same work, we read: "Sometime in June, 1920, the Maccabees honoured Mr. Lucien Wolf at the Holborn Restaurant by inviting him to a banquet. The event is described in the *Jewish Guardian* of June 11th. Here is the first sentence: 'Honour to whom honour is due, and all honour to Mr. Lucien Wolf, the man who fought for Jewish rights at Versailles last year.' . . . Later on in the same account we come across another significant passage. Here it is: The second (message) was a letter from Mr. Israel Zangwill: 'The Minority Treaties were the touchstone of the League of Nations, that essentially Jewish aspiration. And the man behind the Minority Treaties was Lucien Wolf.' . . . In returning thanks for the many kind things said of him at the banquet, Mr. Lucien Wolf's reply is thus described: ' . . . The Anglo-Jewish members of the Delegation might claim that the first detailed plan of the Minority Treaties was their own. They discussed it with members of the Commission on New States, but the governing principle had first been accepted from them by the Allied and Associated Powers and by the League of Nations. Though in the excitement of hearing the Main Treaties all else might be well lost for the moment, he would remind them that the principle laid down in the preamble to the Labour Convention, which secured the rights of the working classes and guaranteed them the protection of the League of Nations, recognised that the rights of minority populations were on exactly the same plane.' . . . Taken to pieces, this means that in order to secure privileges for the minorities (i.e., the Jews), it was found best to camouflage this step under the guise of 'securing the rights of the working classes' and guaranteeing them 'the protection of the League of Nations' — 'that essentially Jewish aspiration.' "

"The Roman Catholic Faith, being the religion of the great majority of the nation, occupies a leading position in the State among other religions, which, however, enjoy equal rights."⁽³⁾ The leading position assigned to the One True Religion set up by God become Man is simply due to the fact that it happens to be the religion of the majority of the people, not because it is the True Religion. Equal rights are accorded to all religions. Thus, to use the words of Pope Pius XI in the Encyclical Letter, *Quas Primas* (1925), on the Kingship of Christ: "The religion of Christ is put on the same level as false religions and placed ignominiously in the same category with them." The rejection of the Blessed Trinity's condescending love, involved in that attitude, is implicitly contained in the resolution passed by the Polish Government on June 10th, 1941, which runs: "The Polish Government shares the principles expounded by the Prime Minister (General Sikorski) in the United States, on the Government policy concerning the Jews, and in particular associates itself with his declaration on this question, made in the National Council on June 4th, 1941, reading as follows: In accordance with the sincerely democratic policy of the Government; the principle—equal duties, equal rights—will be binding in the future Poland in regard to all citizens of the Republic without regard to nationality, race or creed. That is the standpoint of the Polish Government, which regards all cultivation of an anti-Semitic policy as harmful."⁽⁴⁾ The Polish Government's resolution confuses respect for the Rights of God through Christ the King with anti-Semitism.

In the *Catholic Herald* (London) of October 31st, 1941, under the heading *Is Poland Catholic?* we read: "The question might seriously be put when we read the special 'order of the day' issued by General Sikorski to Polish troops about to leave for service in Soviet Russia. The Commander-in-Chief [General Sikorski] speaks nobly about their trust, about 'comradely co-operation, invincible solidarity and profound devotion,' but unless the latter vague phrase is meant to cover the matter, nowhere does he speak of God and Catholicity. Now Poland is a Catholic nation and is proud of the fact. Poland is suffering in large measure because of a spirit founded in Catholic truth and tradition. The Polish people and the Polish troops are nearly all Catholic by birth and in outlook. Are we then asking too much that in a message of this kind and on this special occasion they should be reminded by their commander of the religious inspiration of their nation and their lives?" Now, nobody can doubt the sympathy of the *Catholic Herald* for Poland and her cause, so these remarks are not made in a hostile spirit. But the writer seems to be un-

(3) *Polish Fortnightly Review*, issued by the Polish Ministry of Information, Sept. 1st, 1941, p. 6.

(4) *The Polish Fortnightly Review*, Sept. 1st, 1941, p. 8.

aware of the logical implications of the Polish Constitution and of the Polish Government's resolution quoted above. It would not be "democratic" to mention Christ the King and His Blessed Mother. Above all, it would be "undemocratic" to proclaim to the world that the Catholic Religion is the One True Religion laid down by God for the world's acceptance.

In some other respects, Poland has reacted against Naturalism. Towards the end of December, 1938, according to the *Irish Catholic* of January 5, 1939, a Presidential Decree was issued, dissolving all Masonic Associations and closing down all Masonic Lodges in Poland. According to the article, the most widespread were the Jewish (B'nai B'rith), German and Odd Fellows' Lodges. In closing down the Lodges, the writer adds, the police authorities published at the same time the names of their members.⁽⁵⁾ Again, by the law promulgated in Poland under the date of March 25th, 1938, persons and bodies of Christians, Jewish or Mahommedan religions were authorized to produce and trade in objects of devotion and religious worship of their own religion only. Contraventions of this law were punishable by imprisonment for three months and a fine of 3,000 zlotys. Objects produced in contravention of the law were liable to confiscation.

SPAIN'S REACTION.

Spain's reaction against the principles of the French Revolution has been the most poignant and the most thorough, for, after Russia, it was in Spain that the "rights of man" came nearest to the complete overthrow of the Rights of God. The history of Spain and Portugal since the beginning of the 19th century may be well summed up in these words of Père Deschamps: "The revolutions which have succeeded one another in these countries [Spain and Portugal] have been caused for the most part by the rivalry between different sections of Freemasonry. These work together harmoniously in the struggle against Christian social order but tear one another to pieces when they have attained power. The same holds true for Mexico. . . ."⁽⁶⁾

(5) In *Les Sociétés Secrètes et la Société*, vol. II, pp. 691-704 (4th Edition), Père Deschamps, S.J., shows the efforts made by Freemasonry to get control of patriotic movements in Poland and turn them in the direction of a socialistic and (so-called) democratic republic. He mentions, among other interesting points, that, at the second commemoration of the Polish revolution held at Brussels in 1846, one of the orators was Karl Marx. We are aware of the amount of sympathy Marx had for the traditions of the Polish nation.

(6) *Les Sociétés Secrètes et la Société*, vol. II, p. 668. On pages 668-680 the author quotes a number of Masonic documents concerning the secret history of Spanish and Portuguese revolutions.

The remark made about Mexico receives ample confirmation in

The Spanish Revolution of 1931 was a Masonic Revolution. A Masonic bulletin published by M. Léon de Poncins proclaims it to the world: "The new Republic," we read therein, "is the perfect embodiment of our doctrines and our principles. It would be impossible to bring about a political revolution more completely Masonic than the Spanish Revolution."⁽⁷⁾ The Masonic revolution was intended to be only the forerunner of the Communist revolution, but General Franco rose to do battle for the Rights of God and saved Spain for order. M. Léon de Poncins, in Appendix IV of his work, gives a detailed account of the numerous illegalities committed by the Masonico-Communist leaders, thanks to which they were enabled to seize power and proclaim themselves the "elected" government of Spain. The culminating point was the assassination of Calvo Sotelo by government agents acting on the orders of the Minister of the Interior, who was simply carrying out instructions emanating from the General Secretary of Freemasonry.⁽⁸⁾ Then came the rising of the Army commanded by General Franco leading to the defeat of the Judaeo-Masonic-Communist aims. At the time of writing (August, 1941) the reorganization of Spain in accordance with the Divine Plan for order is being continued. The Spanish State acknowledges the Catholic Church as the One True Church instituted by Our Lord Jesus Christ. Needless to say, however, the elimination of all the seeds of disorder sown in the past 150 years will take time. As General Franco proclaimed in his Victory Speech of May 19th, 1939: "We, Spaniards, must be under no illusion. The Jewish spirit, which was responsible for the alliance of large-scale capital with Marxism and was the driving force behind so many anti-Spanish revolutionary agreements, will not be got rid

Mexico, the Land of Blood-drenched Altars, by Francis C. Kelly, and in *No God Next Door*, by Rev. M. Kenny, S.J. Father Kenny gives an excellent summary of the documents concerning the responsibility of the United States and of American Freemasonry for the persecution of the Catholic Church in Mexico.

(7) *Histoire Secrète de la Révolution Espagnole*, by M. Léon de Poncins, p. 21. This work and that of M. Jean Marquès-Rivière, *Comment la Franc-Maçonnerie fait une Révolution*, contain details and documents.

(8) *Histoire Secrète de la Révolution Espagnole*, p. 227. On pp. 168-183 of the same work there is given a French translation of the official documents of the Portuguese Government concerning the part taken by the Soviet Government of Moscow in preparing and directing the Spanish Civil War. Two Jews, experts in revolution, were sent from Russia to Barcelona: Bela Kun and Losovski (Solomon Abramovitch Dridzo). All the parts of the programme drawn up by the Komintern were carried out in the section of the country subject to Madrid. And so on.

of in a day." Freemasonry was banned in 1940.^(8 bis)

In view of the deep impression made even upon Catholics by Communist propaganda about "Fascist" Spain, it will be well to quote at least a few sentences from Pope Pius XII's Broadcast to Spain of April 16th, 1939. "The persistent propaganda and the un-remitting efforts of the enemies of Jesus Christ," said His Holiness, "lead one to believe that they sought to make Spain a supreme example of the powers of destruction at their disposal and which are disseminated over the whole earth. . . . The wise people of Spain, with that generosity and frankness that are the two characteristics of a soul's nobility, rose decisively in defence of the ideals of Faith and of Christian life . . . and aided by God . . . they were able to resist the onslaught of those who, deceived by what they believed to be a humanitarian ideal for the relief of the lowly, were in reality fighting for atheism."

PORTUGAL'S REACTION.

Portugal's reaction against Judaeo-Masonic disorder has been, on the whole, peaceful, but it is well to have it known that if General Carmona and Dr. Salazar have been able to continue their work of orderly reorganization, Freemasonry has not been idle. In 1931, and again in 1935, the Grand Orient attempted to get rid of them but failed.

Everybody knows that the revolution of 1910, which put an end to the Monarchy, was the work of Freemasonry. As usual, there was an active sub-Masonry in the Portuguese Carbonari.⁽⁹⁾

^(8 bis) An article in *The Standard* (Dublin) of April 16, 1943, confirms the hopes held out above. The article was translated for *The Standard* from "El Mensajero del Corazón de Jesús," published by the Jesuit Fathers at Bilbao. The opening sentence of the article runs as follows: "We can say unhesitatingly that Spain as such, the Spanish State as such, has never put into practice an official religious policy more public, more sincere and more unanimous than that being pursued at the present time by Franco's Spain, in which God has granted us to live." Some of the hatred of Satan for this Catholic reaction is expressed in the film, *Inside Fascist Spain*.

⁽⁹⁾ Shortly after the proclamation of the Republic, Brother .'. Furnemont, Orator of the Belgian Grand Orient, triumphantly declared: "You remember, Brothers .'. the deep feeling of pride we all felt when we heard, some time ago, the news of the Portuguese Revolution. . . . It was a thunderbolt for the uninitiated, but we, Brothers, we knew. We were aware of the admirable organization of our Portuguese Masonic Brethren. . . . We held the secret of this glorious event." Somewhat later in 1911, Brother .'. Machado Santos published his report, *The Portuguese Revolution*, in which he affirmed that "The success of the Portuguese Revolution is the exclusive work of Freemasonry." On these points and others cf. Léon de Poncins' splendid work, *Le Portugal Renait and Weltfreimaurerei, Weltrevolution, Weltrepublik*, by Dr. F. Wichtl, pp. 107-113 (11th Edition).

The "hero" of the Revolution of 1910 was the Carbonaro, Brother . . . Machado Santos. The Republic was proclaimed on October 5th, 1910. Three days afterwards the Provisional Government revived the laws against the Jesuits and the other Religious Orders and then the Masonic politician, Alfonso Costa, promulgated the law separating Church and State, affirming at the same time that in two generations Catholicism would have disappeared from Portugal. The Masonic dictatorship which was inaugurated in 1910 ushered in the saddest period in the history of Portugal. From 1910 to 1926 there were sixteen revolutions and forty changes of government. In the course of a revolution in 1921, Machado Santos, the "hero" of 1910, was taken by other more modern "heroes" and summarily executed. On the 28th May, 1926, the army rose and put an end to the disorders by suppressing the professional revolutionaries, but the army leaders were without competence in financial matters.

God had prepared a man to save the country in the person of Dr. Salazar, who became Minister of Finance in April, 1928. He had been Minister for a few days in 1926, but another had then been put in his place and he had gone back to Coimbra University, where he was professor of Finance. When, in 1928, the finances of the country were in a desperate condition; the League of Nations granted a loan but demanded absolute control of Portugal's finances. The Government proudly refused and sent for Salazar. He accepted and became Minister of Finance. Since 1932, he has been Prime Minister as well as Minister of Finance and he has been engaged in restoring order to the national mind and will as well as re-establishing economic and financial stability. A convinced Catholic, his whole reform of the State is based on his personal conviction of the fact, so much insisted upon in this work, that every human being is not only an *individual* but a *person*, and that the State is for the development of the human person, member of Christ, through the family. Thus he works for the cultivation of solidarity amongst citizens for the Common Good, without reducing them to the level of mere individuals. In his economic reforms, Dr. Salazar has accordingly aimed at reversing the great disorder of modern times, whereby man is subordinated to production of material goods and the production of material goods is subordinated to finance.⁽¹⁰⁾

In regard to the points of the Divine Plan for order concerning the relation of the State to the Catholic Church, the Family, and the Education of members of Christ, the Portuguese Constitution favours the return to order, while considering it prudent

(10) For an excellent outline of Dr. Salazar's financial reforms, cf. *The Truth About Portugal*, by B. Berthon Waters (*The Irish People Publications*, No. 7).

to take account of the results of decay and to await the development of the right mentality towards the Divine Plan, through education. Thus "the State shall maintain the regime of separation in relation to the Catholic Church and any other religion or cult practised within Portuguese territory,"⁽¹¹⁾ but will keep up diplomatic relations with the Holy See with reciprocity of representation. Civil marriage and civil divorce are allowed, but the State will not permit Catholics married by the Church to apply for civil divorce. The State will thus not aid the revolt of Catholic members of Christ against Christ. Article XXIV of the Concordat of 1940 says: "In harmony with the essential qualities of Catholic marriage, it is understood by the very fact that they have entered into a canonical marriage, the parties shall renounce the civil faculty of applying for a divorce which cannot therefore be applied by civil courts to Catholic marriages."

Article XXI on Education enacts: "The teaching given by the State in public schools shall be guided by the principles of Christian doctrine and morals traditional to the country. Therefore, the Catholic religion and Catholic morals will be taught in public elementary, complementary and intermediate Schools, to pupils whose parents or guardians have not lodged a request to the contrary. In asylums, orphanages, official establishments and institutions for the education or correction or reform of children, under the State, the Catholic religion will be taught and the observance of its practices ensured, at the expense of the State. For the teaching of the Catholic religion, the text-books used must be passed by the ecclesiastical authorities and the teachers will be appointed by the State in agreement with the said authorities. In no case shall religious instruction be given by persons not approved by the ecclesiastical authorities as competent."

It is by the recognition of the fact that man is not only an *individual* subordinate to the State but also a *person* whose well-being and development is the end of the State that the Portuguese Corporative State rises superior to the Italian. "There are undoubtedly," said Dr. Salazar, "political systems with which Portuguese Nationalism has similarity and points of contact. . . . We should like it, however, to be fully understood that we have not put on one side the errors and vices of a false liberalism and of a false democracy to embrace others which may be even greater, but rather to reorganize and strengthen the country with the

(11) *Political Constitution of the Portuguese Republic* (Editions SPN Lisbon, p. 17). Article I of the Concordat of 1940 runs as follows: "The Portuguese Government recognizes the personality at law of the Catholic Church. Friendly relations with the Holy See shall be maintained in the traditional manner by the appointment of an Apostolic Nuncio to the Portuguese Republic and of a Portuguese Ambassador to the Holy See."

principles of authority, order and national tradition, in harmony with those eternal truths which are, happily, the patrimony of humanity and the appanage of Christian civilization.”⁽¹²⁾

The Portuguese State is authoritarian but not totalitarian. On the 26th May, 1934, Dr. Salazar warned the first Congress of the National Union against the danger of confusing the two. “We must remove from us,” he said, “the impulse tending to the formation of what might be called the totalitarian State. The State which would subordinate everything without exception to the idea of the nation or the race, as represented by it morally, legally, politically and economically, would put itself forward as an omnipotent being, a beginning and an end in itself, to which all individual and collective manifestations were subject, and would involve an absolutism worse than that which preceded the liberal *régimes*, because that at least did not withdraw itself from human destiny. Such a State would be essentially pagan, naturally incompatible with the temper of our Christian civilization. . . . The Constitution, approved by popular plebiscite, rejects, as irreconcilable with its aims, all that directly or indirectly proceeds from the totalitarian system. It begins by establishing morality and law as limits to its sovereignty. It charges the State to respect the natural guarantees of individuals, families, corporations and local autonomies. It safeguards the liberty and the inviolability of religious beliefs and practices. It assigns to parents and their representatives the instruction and the education of their children. It guarantees property, capital and labour in social harmony.”

The Corporative Organization has for end the higher destiny of the Nation and of the persons who constitute it. “In the organization of the economic corporations,” said Dr. Salazar, “the interests which they pursue must be kept in view, or, better, the interests of production must be subordinated not only to the national economy as a whole, but also to the spiritual finality and higher destiny of the Nation and of the *persons* who constitute it.”⁽¹³⁾ In other words, because all Portuguese subjects have the right to a free and dignified life (as *persons*), the right of Portugal to the same free and dignified life must be respected by all. The welfare of the collectivity transcends and is at the same time indispensable for, the welfare of the *individual*.

“Political Pluralism admits the reality of the corporation or functional association,” writes S. George West, “and accords it a recognized place in the organized life of society, but does not regard the State as representative of the whole organized life of

⁽¹²⁾ Discourse on *The New Portuguese State in the Political Evolution of Europe*.

⁽¹³⁾ Discourse on *The New Portuguese State in the Political Evolution of Europe*.

society. . . . Political Pluralism, therefore, emphasizes freedom rather than order. The Italian Corporative State also recognizes the reality of functional association, but seeks to make its corporations subordinate contributors to the life of the Nation-State, which is essentially sovereign. Fascism shows the Hegelian preference for order. . . . The Portuguese Corporate State accepts the reality of functional association common to Political Pluralism and to Fascism, but repudiates the Liberty without Authority of the former and the Authority without Liberty of the latter, substituting for them the formula Authority and Liberties, which is the fourth of the Ten Commandments [of the New Portuguese State].”(14)

Twice the forces of Freemasonry have tried to overthrow the work of reform. To Salazar's famous speech of 30th July, 1930, the Grand-Master of the Portuguese Grand Orient replied by a secret message to the Masonic Lodges to prepare for the final struggle against "the absolute domineering and despotic State, which is a revival of the imperialist and theocratic states of the Middle Ages. . . . Where is the source of that hidden force which urges on the Portuguese to the realization of such an attack on public liberty and on the democratic characteristics of our nation? We well know that this source is the Vatican! It is manifest that it is from there that proceeds the pressure which brings to nought all the attempts to bring about a peaceful transformation of the dictatorship into a democratic and parliamentary republic, neutral in religion. . . . The conception of the Corporative State outlined in the discourse of Dr. Oliveira Salazar on July 30th, 1930, contains the most obscurantist programme of all the dictatorships. By a vigorous effort of the Masonic spirit, we must win back the liberty which has been ravished from us of working for the greatness of our country and principally for the good of humanity. In Portugal as elsewhere the latter is subject to plots and secret manoeuvres tending to bring about a return of medieval ignorance.”(15)

(14) *The New Corporative State of Portugal*, by S. George West, Lecturer in Portuguese in the University of London, pp. 22-29 (Editions SPN, Lisbon). No. 4 of the Ten Commandments is: "The new State repudiates the idea of 'Authority without Liberty' equally with that of 'Liberty without Authority.' It takes its stand rather on authority and specific liberties, as compatible and indeed mutually necessary factors." No. 5 is: "In the New State the individual has his place in society as a member of natural groups, viz., the Family, the Guild or Corporation and the Municipality, and, as such, he enjoys all necessary rights. The New State is concerned not with the abstract rights of man, but with the concrete liberties of men."

The concrete liberties of men are based on their duties to God.

(15) Cf. pp. 73-75 of *Le Portugal Rénait*, by M. Léon de Poncins. This Masonic Message was circulated during the year 1930.

Masonic action quickly followed in 1931 in the form of revolts at Madeira, in Guinea and the Azores. Again, after the promulgation of two laws, one of 13th May, 1935, concerning State functionaries, the other of 21st May, 1935, against secret societies, the police nipped another Masonic revolutionary movement in the bud.

According to the terms of the law promulgated on the 21st May, "all State functionaries and public servants, civil, political or military, must henceforth testify in writing on their word of honour that they are not members of the Masonic Society or of any secret society and that they do not intend to enter such a society." The report drawn up by Dr. A. de Andrade, Professor of Law at the University of Lisbon, when presenting this law for the approval of the Corporate Assembly, characterized Freemasonry as "a State within the State, which aimed at replacing Christian civilization by Masonic [naturalistic] civilization."

IRELAND'S REACTION.

WIDESPREAD IGNORANCE OF THE MEANING OF NATURALISM.

The struggle against England on the national level has so absorbed the attention of Irishmen that relatively few of them ever envisage that struggle in its full relation to the vaster and more intensely real conflict being waged between Our Lord Jesus Christ and Satan. They know that when England embraced the form of disorder prevalent in the 16th century, Ireland remained steadfast in its hold on order, but they do not know accurately what has been the effect of the French Revolution on Ireland, considered from the point of view of the real struggle in the world. We have seen that the progress of the French Revolution has meant the successive renunciation by States of all acknowledgment of the Mystical Body of Christ and the supernatural order, under the influence of the naturalistic supranationalism of Freemasonry and the Jewish Nation. As a consequence, all religions are placed on the same footing, that is, the Catholic Church is placed "on the same level as heretical sects and even as Jewish perfidy," to use the expression of Pope Pius VII.⁽¹⁶⁾ The State thus declares itself indifferent in the struggle between Our Lord Jesus Christ and the new Messiah, and we know that "he who is not with me is against me" (St. Matth., XII, 30).

The widespread ignorance in Ireland of the meaning of Naturalism and of the significance of the principles of 1789 is shown by the repeated exhortations to Irishmen to accept without dis-

(16) Letter, *Post tam diuturnas* (1814).

crimination the principles of Wolfe Tone and James Connolly. One of the great tragedies of these men's lives was that they were caught up in movements of which they were far from realizing the inner significance and the ultimate orientation. This tragedy is even more poignant in the case of James Connolly than in that of Wolfe Tone, for James Connolly's devout reception of the Sacraments and recital of the Rosary before death showed that he believed firmly in the divinity of Our Divine Lord and honoured His Blessed Mother. Let us first see Wolfe Tone's ignorance of the real order of the world and of the inner significance of the movement he wished to propagate in Ireland.

WOLFE TONE AND THE VICAR OF CHRIST.

The following quotation from Tone's diary shows that not only was he opposed to the Temporal Sovereignty of the Pope over the Papal States, which was the providential safeguard of the independence of Christ's Vicar, but that his whole attitude to the Vicar of Christ was one of hatred and contempt:

"March 1, 1798. An event has taken place, of a magnitude scarce, if at all, inferior in importance to that of the French Revolution. The Pope is dethroned and in exile. The circumstances relating to this great event are such as to satisfy my mind that there is a special Providence guiding the affairs of Europe at this moment, and turning everything to the great end of the emancipation of mankind from the yoke of religious and political superstition, under which they have so long groaned. Some months ago . . . Buonaparte accorded a peace, and a generous one, to the Pope; it was signed at Tolentino. . . . Many people thought at the time, and I was of the number, that it was unwise to let slip so favourable an opportunity to destroy for ever the Papal tyranny. . . . One would have thought that so narrow an escape might have prevented the Pope from rashly embarking into a second contest with the Republic, holding, as he did, his very existence dependent on the breath of Buonaparte, who might with a single word have annihilated him. But Providence, for its own wise and great purposes, the happiness of man, and the complete establishment of civil and religious liberty, seems to have utterly taken away all sense and understanding from the Pope and his Councils. . . . Now the measure of the folly and wickedness of the Papal Government was filled, even to running over. The [French] Ambassador instantly quitted Rome, with his family, announcing these events to the Directory, who gave orders to General Berthier, to advance with the invincible army of Italy on the ancient capital of the world. A few days put him in quiet possession of Rome, from which all those concerned in the late abominable transaction had fled, the Pope alone remaining. On

his arrival, the Roman people assembled in the Capitol, formally deposed the Pope, and declared themselves free and independent, choosing a provisory government, under the ancient Roman names of Consuls, Prætors, and Aediles. Two or three days after, the Pope left Rome, attended by two French aides-de-camp, and where he is gone to, I do not yet know. . . . 'How art thou fallen from Heaven, O Lucifer, Son of the Morning!' The Revelations have many fine things on this subject, touching the 'Beast and Babylon,' &c., 'Of the Pope's ten horns, God bless us, I've knocked off four already.' He is now a Prelate *in partibus*, his means are gone, his cardinals, his court, his wealth, all disappeared, and nothing remains but his keys. It is a sad downfall for the 'Servant of the Servants of God,' but I scorn to insult the old gentleman in his misfortunes: Requiescat in pace!"⁽¹⁷⁾

WOLFE TONE AND THE JEWISH LONGING FOR THE NATURAL MESSIAS.

Scarcely less revealing, in regard to Wolfe Tone's ignorance of the order of the world, are his comments on the Jewish longings for the natural Messiah: "April 21 to 24, 1798. The last Paris papers mention that Buonaparte is decidedly set off to take the command of the expedition which is preparing in the Mediterranean. . . . The object declared is Egypt and Syria. With regard to this last country, in which Palestine is included, I see to-day an article in the *Telegraph*, which has struck me very much. It is a proposal to invite the Jews from all quarters of the world, to return to their parent country and restore their ancient temple. . . . It is now not only possible but highly probable, that the Jews may be once more collected, and the temple restored. The French will naturally take care to stipulate for advantages in return, and there is a giant's stride made at once into Asia. . . . I see every day more and more, that after ten years of war, and the defeat of all the despots of Europe united, the French Revolution is but yet begun; the Hercules is yet in swaddling bands. What

(17) This quotation and the others which follow are taken from *Life of Theobald Wolfe Tone, Founder of the United Irish Society*, written by himself (edited by his son, William Theobald Wolfe Tone. Edition of 1826. Washington: Printed by Gales and Seaton), Vol. II, pp. 464-466.

It is interesting to read the account of the incident which was the pretext for the invasion of Rome by the French in *L'Eglise Romaine en face de la Révolution*, by Crétineau-Joly, Vol. I, p. 184. Concerning the deposition of the Pope by the Roman people, Crétineau-Joly writes: "In the name of the free and sovereign people of Rome, a deputation of Jews, foreigners and mercenaries of the Revolution, representing the ghosts of Cato, Pompey and Brutus, evoked by the future Prince of Wagram (Berthier), had the impertinence to declare to Pius VI that he had lost his Temporal Rights" (op. cit., p. 187).

a people! Combining this intended measure with the downfall of the Pope already accomplished, I have no doubt but a person . . . might build very extraordinary systems. . . . If the Jews are restored, as their wealth is immense in Europe and in Asia incalculable, the Republic will of course exact certain 'shekels of gold,' before they consent to the elevation of the Tabernacle"(18) Here Tone shows himself indifferent between the True Messiah and the natural Messiah whom Catholics call Anti-christ.

WOLFE TONE, NATURALISM AND ANTI-SUPERNATURALISM.

The evident Naturalism of the Revolution was unperceived by Wolfe Tone. In fact the worship of the nation seems to have gone to his head: "March 30, 1796. Went to-day to the Church of St. Roch, to the *fête de la Jeunesse*; all the youth of the district, who have attained the age of sixteen, were to present themselves before the municipality and receive their arms, and those who were arrived at twenty-one were to be enrolled in the list of citizens, in order to ascertain their right of voting in the assemblies. The Church was decorated with the national colours, and a statue of Liberty, with an altar blazing before her. At the foot of the statue the municipality were seated, and the sides of the Church were filled with a crowd of spectators, the parents and friends of the young men, leaving a space vacant in the centre for the procession. It consisted of the *État-Major* of the sections composing the district, of the National Guards under arms, of the officers of the sections, and, finally, of the young men who were to be presented. . . . When these were armed, their parents and mistresses embraced them, and they returned to their station. It is impossible to conceive anything more interesting than the spectacle was at that moment; the pride and pleasure in the countenance of the parents; the *fierté* of the young soldiers, and, above all, the expression in the features of so many young females I was in an enthusiasm. I do not wonder at the miracles which the French Army has wrought in the contest for their liberties."(19)

The Anti-Supernaturalism of the French Revolution was, moreover, pleasing to Tone: "He [Clarke] came to the influence of the Catholic clergy over the minds of the [Irish] people, and the apprehension that they might warp them against France. I assured him, as the fact is, that it was much more likely that France would turn the people against the clergy; that within these last few years, that is to say, since the French Revolution, an

(18) Op. cit., Vol. II, p. 478.

(19) Op. cit., Vol. II, p. 76.

astonishing change, with regard to the influence of the priests, had taken place in Ireland. I mentioned to him the conduct of that body, pending the Catholic business, and how much and how justly they had lost character on that account.”⁽²⁰⁾ In fact, one of the benefits which Tone anticipated from “liberty” for Irish Catholics was the decay of the faith. In his *Argument on behalf of the Catholics of Ireland*, we read: “Persecution bound the Irish Papist to his Priest, and the Priest to the Pope; the bond of union is drawn tighter by oppression; relaxation will undo it. The emancipated and liberal Irishman, like the emancipated and liberal Frenchman, may go to Mass, may tell his beads, or sprinkle his mistress with holy water; but neither the one nor the other will attend to the rusty and extinguished thunderbolts of the Vatican, or the idle anathemas, which, indeed, his Holiness is now-a-days too prudent and cautious to issue.”⁽²¹⁾

WOLFE TONE'S IGNORANCE OF THE REAL MEANING OF MASONRY.

Tone did not see that the anti-supernaturalism of the Illuminati was the driving force behind the Revolution and that therefore its crimes and excesses were but the logical conclusion of the formation received in the Lodges.⁽²²⁾ In his *Address to the People of Ireland*, he wrote: “Notwithstanding the Catholic clergy are so fully and so beneficially to themselves occupied in preaching submission to those who are put over us, and uttering violent philippics against the principles and the conduct of the French Revolution, their aim is obvious; yet it is to be lamented that these invectives have received great force, and all the coloring to which their success is owing arises from a momentary deviation from one of the principles of the French Republic, a solemn renunciation of conquest. But the reign of liberty, justice, and truth, is restored to France, and tyrants tremble on their thrones.”⁽²³⁾

Again, in *An Address to the Peasantry of Ireland, by a Traveller* (1796), Tone wrote: “Countrymen: Great pains have been taken in order to mislead and misinform you on the subject of the French Revolution, by various descriptions of people, whose interest it is, and, of course, whose policy it ever has been, to keep you in ignorance. They have endeavoured to impress you with horror at the idea of the execution of the king, of the banishment and plunder of the nobility, and especially of the clergy. . . . It would be in vain to deny that, in the course of the Revolution,

(20) Op. cit., Vol. II, p. 51.

(21) Op. cit., Vol. I, p. 358.

(22) Cf. Barruel, Robison, Deschamps, Cochin, already referred to.

(23) Op. cit., Vol. II, p. 311.

many horrible acts of cruelty and injustice have been committed; the Government was, unfortunately, for some time, in the hands of men utterly devoid of humanity and feeling, who sacrificed, without distinction, the innocent and the guilty to their own avarice, ambition or revenge. . . . It has been the policy of your oppressors to dwell upon the crimes which, unhappily, for a short period, disgraced the Revolution, which exist no longer, and of which no trace remains." The "no trace remains" is certainly a remarkable statement in 1796.

Earlier in this book, something has been said of the process of intellectual sapping or undermining to which the all-important concepts of "body," "member," and "life" were subjected by Ockhamism, from the 14th to the 16th century, with the result that the vital truths concerning the Mystical Body of Christ and the Divine Plan for order became blurred for many minds and their hold on them was weakened. The same process has been going on in our country in regard to the concept of nationality, with the result that, between Owen Roe O'Neill's concept of nationality and that of Wolfe Tone, there is a gulf. For Owen Roe O'Neill, the development of national life is meant not only not to hinder but to help every member of the nation to live his personal life as a member of Christ. The Mystical Body of Christ, not the State or Nation, is the supreme entity charged with the supreme interests. For Wolfe Tone, membership of Christ does not exist, the supreme dignity is that of the citizen of the Nation. There is nothing higher than that. Thus he shows the disorder of his mind and his unfitness to serve as a model in the Irish national struggle. Now the nations of this world do not stand still, so our country, like all countries, will either return to integral acknowledgment of Christ the King or it will drift further to the Left, that is, into the camp of Satan. The spiritual descendants of Owen Roe O'Neill and Wolfe Tone fought each other for the soul of Owen Roe's adopted country, Spain, quite recently. Spain was saved for Christ the King. Will Ireland remain faithful to Him? Yes, on condition of realizing more fully than Wolfe Tone and James Connolly whither the principles of 1789 lead, and rejecting them integrally. Let us now see how James Connolly failed to do so.

JAMES CONNOLLY'S IGNORANCE OF THE MEANING AND THE AIM OF COMMUNISM.

We have already seen that the strongly organized naturalistic Jewish Nation gradually got control of the Socialist or Collectivist current issuing from the principles of the French Revolution and that the Jews brought these to their logical conclusion by the installation of a Communist State in Russia. In *The*

Mystical Body of Christ in the Modern World (pp. 228-236), an outline is given of the theoretical basis and the inevitable consequences of Marxian Materialism. For Marx men are purely material like the irrational animals, and, as such, being mere *individuals* not *persons*, they cannot aspire to have family life, a native land, or union with God through membership of Christ. "For Marxists, there cannot be any organization such as we Catholics understand by the family. Men are purely material like the animals. They have sexual intercourse, as natural instinct inclines them thereto, but the children born of these unions belong to the collectivity, to the Marxian World-State. There cannot, of course, be any question of a native land (*patria*) in the Catholic sense. Material man works and modifies by his labour the particular portion of matter assigned to him by the State-God, but all our language about continuing the spiritual traditions of our ancestors is simply meaningless bourgeois cant. Man is purely material and, in due time, given the correct Marxian education, he will be exclusively concerned with matter and its modifications, as he should be. Finally, there is no such thing as God or the Blessed Trinity or the Supernatural Life of Grace. The Second Person of the Blessed Trinity could not become Man, for as has just been said, there is no God and no Blessed Trinity. Our Lord Jesus Christ is just a mere clod of matter like the rest of us."⁽²⁴⁾

Now, James Connolly came up against this blatant Materialism under Jewish leadership, in the United States, and yet he was unable to see that the whole movement was simply a preparation for the reign of the natural Messiah. The following passages from Mr. David Goldstein's book, *Autobiography of a Campaigner for Christ* (pp. 185-187), will suffice to make this clear: "He [Connolly] tackled the biggest man intellectually in the socialist movement of the Western Hemisphere, Professor Daniel De Leon. . . . A few excerpts from the official organ of Socialist Labor Party, *The Weekly People*, April 9, 1904, will show that Connolly dealt with Socialism in the same manner as the man who separated water into its component parts, oxygen and hydrogen, consuming the oxygen and imagining that he was drinking water. Connolly separated the oxygen of socialism—its economics—from the hydrogen of socialism—its Marxian philosophy—and imagined he had real socialism. To quote from Connolly himself: 'My comrade's views [against monogamic marriage], especially since the publication in *The Weekly People* of Rebel's *Woman*, are held by a very large number of members, but I hold, nevertheless, that they are wrong, and, furthermore, that such works and such publications are an excrescence upon the move-

⁽²⁴⁾ *The Mystical Body of Christ in the Modern World*, p. 229.

ment. The abolition of the capitalist system will, undoubtedly, solve the economic side of the Woman Question, but it will solve that alone. The question of marriage, of divorce, of paternity, of the equality of woman with man are physical and sexual questions . . . and in a Socialist Republic would still be as hotly contested as they are to-day. . . . The attitude of the party towards religion is another one on which I believe there is a tendency at present to stray from the correct path. Theoretically every Socialist Labor Party man agrees that Socialism is a political and economic question, and has nothing to do with religion. But how many adhere to that position? Very few indeed. I hold that mine is the correct Socialist Labor Party doctrine. Now, will some one please tread on the tail of my coat?

"Connolly put the tail of his coat just where de Leon could and did tread on it and all over it. De Leon finally lifted it up and booted Connolly out of the Socialist Labor Party. . . . Connolly's two and a half column article in *The Weekly People* was followed by De Leon's five column reply. Connolly countered, but it went into thin air—not into *The Weekly People*. He was taught a lesson others have learned, that free speech is a good propaganda slogan to use against the 'capitalist press,' but that does not mean freedom to tell the Socialist Labor Party, in a Socialist Labor Party paper, what Socialist Labor Party doctrine is, when it is not Socialist Labor Party doctrine.

"In the *Reminiscences of The Socialist Labor Movement and Its Great Leader, Daniel De Leon*, the story of the clash was recorded, with a socialist twist, for future generations."⁽²⁵⁾

JAMES CONNOLLY'S IGNORANCE OF CATHOLIC TEACHING.

That James Connolly's knowledge of Catholic Teaching was very imperfect can be readily seen, even from what he says above in defence of Christian marriage. He makes the silly assertion that marriage is a *physical* question *not* an *economic* question. He should have known that marriage is above all a moral question and then an *economic and physical* question, and that Our Lord has laid down the order to be observed in regard to it. If he had only given one-half the energy to the study of Pope Leo XIII's Encyclical Letter, *On the Condition of the Working Classes*, and its exposition of the Divine Plan for order, that he had given to Marx's Neo-Messianic plans for disorder, he would have done a marvellous amount of good because of his strength of char-

⁽²⁵⁾ A man named De Lion is mentioned by the Jewish writer, Bernard Lazare, in *L'Antisémitisme* (p. 344), as a Jewish propagator of Socialism. According to the *Dictionary of American Biography*, De Leon always pretended to be a Venezuelan Catholic.

acter. He would have learned, for example, that we must always take into consideration the *moral* aspect of *economic* and *physical* questions. Thus he would have seen in Pope Leo XIII's Encyclical, *Rerum Novarum*, what Pope Pius XI insisted upon forty years later, namely, that the Church "never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting, and urging, in season and out of season, the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in so far as they refer to moral issues. For though economic science and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien that the former in no way depends on the latter. The so-called laws of economics, derived from the nature of earthly goods and from the qualities of the human body and soul, determine what means are thereby necessary; while reason itself clearly deduces from the nature of things and from the individual and social character of man, what is the end and object of the whole economic order assigned by God the Creator. It is the moral law alone which commands us to seek in all our conduct our supreme and final end, and to strive directly in our specific actions for those ends which nature, or rather, the Author of nature has established for them, duly subordinating the particular to the general. . . . As a consequence we shall be led by progressive stages to the final end of all, God Himself, our highest and lasting good."⁽²⁶⁾

Because of his imperfect knowledge, James Connolly has done an amount of harm, as he has diffused a one-sided view of the Catholic Church, which he derived from Marx. Both failed to see that Our Lord and His Mystical Body, the Catholic Church, stand for the Divine Plan for order in the world and never cease to proclaim that order even when it is rejected and they are crucified. The crucifixion by the world in both cases is the result of the proclamation of the divine order. Along with Our Lord in Holy Mass, His members proclaim their determination to work valiantly to organize the world in the way Christ wants and not to allow social life to be moulded in opposition to the Divine Plan. Of course, the Church preaches humility and patience in face of triumphant evil, but she also preaches magnanimity and fortitude in action for the order of the world for which Our Lord died. The Mass is not a mere public act of resignation to the disorder organized by those who reject the Divine Plan, whether

⁽²⁶⁾ Encyclical Letter, *Quadragesimo Anno*.

"Creative Capitalists"—continually attacked by Communists—or "Loan-Capitalists"—less frequently, or never, mentioned by Communists. No; God wants all who assist at Mass to understand that they are affirming publicly their readiness to strive for order with His Son, that order in which all will be treated with the reverence due to members of His Son. That will mean striving for an organization of the world opposed to those who in self-centred fashion, maintain disorder and increase the sufferings of the poor and the lowly.

In 1910, Pius X exposed this teaching as follows: "As in the conflict of interests and most of all in the struggle against unjust forces, a man's virtue, nay his sanctity, does not always suffice to assure him his daily bread, and as the social machinery ought to be so organized as, by its natural action, to paralyse the efforts of the wicked, and to render accessible to every man of good will his legitimate share of temporal happiness, We earnestly desire that you should take an active share in organizing society for that purpose. And for that end, while your priests shall apply themselves with ardour to labour for the sanctification of souls, for the defence of the Church, and in works of charity properly so called, you shall select from amongst them some men of activity and of well-balanced minds, doctors of philosophy and theology, perfectly conversant with the history of civilization, ancient and modern, and you shall apply them to the less exalted, but more practical, study of social science, and when the opportunity offers place them at the head of your works of Catholic Action. However, let not those priests allow themselves to be led astray in the maze of contemporary opinions, by the mirage of a false democracy. . . . Let them be persuaded that . . . the Church, which has never betrayed the happiness of the people by compromising alliances, has no need to disown her past, that it is enough for her, with the co-operation of the real workmen of social re-organization, to take up again the organizations shattered by the Revolution, and in the same Christian spirit which inspired them, to adapt them to the new environment created by the material evolution of contemporary society: for the true friends of the people are neither revolutionaries, nor innovators, but men of tradition."⁽²⁷⁾

Hence James Connolly drew a one-sided conclusion from

⁽²⁷⁾ Letter of 25th August, 1910, on the *Sillon* (Translation of Irish C.T.S.). We can see from Pope Pius X's Letter how grievously James Connolly erred when he spoke of the Catholic Church as "ever counselling humility, but sitting in the seats of the mighty: ever patching up the diseased and broken wrecks of an unjust social system, but blessing the system which made the wreck and spread the disease" (*Labour, Nationality and Religion*, p. 75). Cf. *The Mystical Body of Christ in the Modern World*, pp. 14-24 and 215-228.

Catholic exhortations to bear one's sufferings in union with Christ. It is true that the Catholic Church does preach resignation in suffering, because suffering is inevitable in our fallen world, but the Catholic Church's whole message is far from being limited to that, as we have seen. God wants us to bear the sufferings that are inevitable in a fallen world, as Pope Leo XIII insists in the Encyclical Letter, *Rerum Novarum*, but He does not will sin and disorder with consequent infliction of suffering, and He wants organization on the part of good men so that such crimes may be prevented. God's aim is always order. He wants an ordered organization of the world so that a sufficiency of material goods for the life of a human person may be within reach of each and all. He wants order in meeting the inevitable sufferings of life, but He did not introduce suffering into the world and He does not will, for example, a financial system which wilfully inflicts suffering by organizing the destruction of food and thus conniving at the starvation of thousands in the midst of potential plenty. God wants society to be organized in such a way as to prevent selfish men from inflicting such sufferings, but He does not want the reaction thereto to be in the direction of Communism. The whole trend of Communism is to reduce human beings to the animal or sub-human level, leaving them without religion, family or property. Against the exploitation of the weak by ruthless Individualism, the Catholic Church preaches the solidarity of members of Christ's Mystical Body, while, against the anti-human Communist denial of human personality, she preaches the lofty dignity of the human person, member of Christ.

If James Connolly in his blindness could not see whither he was being led, that is no reason why we should follow those who want to fool us by using his name.⁽²⁸⁾ According to *The*

(28) Connolly never grasped the distinction between Creative Capitalism and Loan-Capitalism and never saw that Communism was only the left wing of international finance. Perhaps the most striking illustration of James Connolly's blindness is to be found in the passage which he quotes from the journal, "The Flag of Ireland," of October 3rd, 1868, in *Labour in Irish History* (Maunsell and Co., 1917, p. 203). He there says that the founders of Fenianism, "O'Mahony and Stephens, had entered into the secret societies of France. . . . To Stephens is due the direction Fenianism took in line of sympathy with the movements of the Revolution on the Continent. He saw that the Irish question was no longer a question of religion. . . . The circumstance that the General chosen by Stephens to be the Commander-in-Chief of the Irish Republican Army was no less a character than General Cluseret, afterwards Commander-in-Chief of the Federals during the Commune of Paris, says more for the principles of the men who were the brains of the Fenian movement than any testimony of subordinates." How could Connolly be so blind as to approve of making his country a catspaw for Judaeo-Masonic schemers on the Continent?

In addition to *The Hibernian Journal* (November, 1937) I have been

Hibernian Journal (November, 1937), Mr. William O'Brien, later a Labour Representative for Tipperary, delivered a speech at the Mansion House, Dublin, in 1918. The object of the meeting at which the speech was delivered was "to congratulate the Russian people on the triumph they had won for democratic principles." In the course of the speech, Mr. O'Brien said: "The freedom that Russia has won is the same kind of freedom that has been fought for by every revolutionary in Ireland from Wolfe Tone to James Connolly." Another speaker said: "The Russian interpretation of the principle [of freedom] is the only interpretation that will be acceptable to the people of Ireland." It may be conceded that the triumph of the Neo-Messianism of Karl Marx is a logical conclusion of the naturalistic principles of the French Revolution accepted by Wolfe Tone, and we may regret the blindness of Wolfe Tone and James Connolly. But we should be fools to follow them against Our Lord. Surely Mr. O'Brien cannot think us so naive as to believe what was said about the Russian interpretation of the principle of freedom? When man is purely material and animal, as he is for Marx and Lenin, what meaning can be ascribed to the words "freedom" and "liberty"?

THE IRISH CONSTITUTION OF 1937.

In the beautiful Prologue to the Constitution, is to be found the following splendid profession of faith: "We, the people of Ireland humbly acknowledging all our obligations to Our Divine Lord, Jesus Christ, who sustained our fathers through centuries of trial, do hereby adopt, enact, and give to ourselves this Constitution." By that profession of faith, we proclaimed to the world that we acknowledged not merely *some*, but *all*, our obligations to Our Divine Lord, Jesus Christ, True God and True Man, Judge of all mankind. Yet, in regard to the central point of the order of the world, namely, the relation of our nation to the one True Church which Our Lord came down on earth to found, the Constitution fails lamentably to acknowledge the Rights of God and its obligations to Our Divine Lord. The reference is to Article 44 on Religion.

In Section I of that Article, the State acknowledges that the homage of public worship is due to Almighty God. From this the logical conclusion is that this homage of worship should be given to Him according to the rule and in the manner He Himself has laid down, namely, through the Catholic Church instituted

able to read the account of the Mansion House meeting in *The Freeman's Journal* of February 5, 1918, thanks to the kindness of the Editor of *The Hibernian Journal* in securing me a photographed copy of the issue in question. According to the *Freeman's Journal*, the meeting was organized by the Socialist Party of Ireland and was presided over by Mr. O'Brien.

by Christ. Yet there is nothing like this in the Constitution. The State does not acknowledge that the one true religion according to which Almighty God desires to be worshipped is that of the Church established by Our Divine Lord, Jesus Christ, namely, the Catholic Church. Instead, the State *recognizes* the position of the Catholic Church as the Church of the great *majority* of the citizens, just as it *recognizes* the Protestant Episcopal Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations and the other religious denominations existing in Ireland at the date of its coming into operation, as the Churches of *minorities*. The expression used with regard to the Catholic Church, namely, that the State *recognizes* the special position of the Catholic Church as the guardian of the Faith professed by the great majority of Irish citizens, may leave a superficial reader under the impression that the Irish State follows up the declaration of the opening subsection to its logical conclusion. Alas! it does nothing of the kind. The State simply acknowledges what is evident to anybody who can count, namely, that the majority of Irishmen in Ireland profess the Catholic Faith.

In addition, by the use of the word "recognizes" for all the different forms of religion, the Irish State seems to attribute rights to erroneous systems as such and, by putting all religions on the same level, professes that religious indifference condemned in such forcible terms by Pope Leo XIII: "To hold, therefore," writes Pope Leo, "that there is no difference in matters of religion between forms that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice. And this is the same thing as atheism, however it may differ from it in name. Men who really believe in the existence of God must, in order to be consistent with themselves and to avoid absurd conclusions, understand that differing modes of divine worship involving dissimilarity and conflict even on most important points, cannot all be equally probable, equally good, and equally acceptable to God."⁽²⁹⁾ The influence of the French Revolution is most clearly visible in

⁽²⁹⁾ Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*. Previously, in the same Letter, Pope Leo had stressed the fact that the acknowledgment of the one True Religion by the State is "the bounden duty of rulers to the people over whom they rule." In the Encyclical Letter on Human Liberty, Pope Leo XIII points out that "right is a moral power which it is absurd to suppose that nature has accorded indifferently to truth and falsehood . . . for it is contrary to reason that error and truth should have equal rights." Cf. *The Mystical Body of Christ in the Modern World* (2nd Edition), p. 251.

It is well to note, in addition, that acknowledgment of the Catholic Church as the one True Church does not necessarily involve State-endowment of the Church. The two things are quite distinct.

the fact that the Irish State proclaims itself indifferent to the True Messiah who has come and to the natural Messiah looked forward to by the Jewish Congregations. The different Protestant sects, in theory at least, acknowledge the divinity of Our Lord and thus are turned towards the one true order of the world. The Jewish Nation looks forward to the disappearance of that order.

Another ambiguity in the same article must be pointed out, for it is to be found in practically every post-revolutionary constitution. "Freedom of conscience" and "the free profession and practice of religion" are, "subject to public order and *morality*," guaranteed to every citizen. But who is to decide what is moral and what is immoral? Pope Leo XIII expressly teaches in the Encyclical Letter, *Immortale Dei*, that "the Catholic Church is the true and sole teacher of virtue and guardian of morals." Her divine mission to safeguard the moral law is, however, not acknowledged by the State, as we have seen. She is put on the same level as various other man-made bodies that claim to have the right to give authoritative decisions with regard to morality. Accordingly, if a conflict arises about a question involving moral issues, it will belong to the State to decide it. Thus the State will arrogate to itself the function of the Catholic Church. This means that, in the last resort, the supranational, naturalistic organizations of Freemasonry and the Jewish Nation, which have been gradually acquiring control since the French Revolution, will impose their view of morality. So Naturalism will oust the supernatural and men will cease to treat one another as members of Christ.

It is one thing to declare that erroneous systems as such have rights and another to recognize the rights of persons who hold erroneous opinions. The State may and ought to recognize the rights of persons because they are persons. As persons they have the right not to be *forced* to accept even the truth, but this right presupposes the duty of accepting the truth *freely*. The State must respect the good faith of the individual conscience and not constrain it, but, while doing this, it must not lose sight of its paramount social duty of acknowledging the objective order instituted by God and recognizing unequivocally the Kingship of Christ.

In the texts from the Encyclical Letters of Pope Leo XIII quoted in the Preface we have seen that the great Pontiff insists primarily on the Rights of God. The essential (or *per se*) order of the world, the order which God wants, demands the acknowledgment of these Rights. "Since the Catholic religion is the only true religion," he writes in the Encyclical Letter on Freemasonry, "to put it on the same level as other religions is to treat it with the gravest injustice and offer it the worst form of insult." "The Church," he again writes in the Encyclical Letter on *The*

Christian Constitution of States, "deems it unlawful to place the various forms of divine worship on the same footing as the true religion." He then mentions what is secondary and accidental (*per accidens*). "The Church does not," he says, "condemn those rulers who, for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a sort of sanction for each kind of religion having its place in the State." Finally, he proclaims the deep respect of the Catholic Church for the liberty of the human person: "the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will."

On account of his hatred of the Supernatural Life of Grace, Satan has steadily striven to get every country that once acknowledged the essential or *per se* order of the world to reject that order and to revolt against it. He considers that he has made a notable advance towards his goal when he has succeeded in having other religions placed on the same level as the True Church of Christ. He is well aware of the anti-supernatural influence of that official attitude on the average member of society.

The Rights of God and the Divine Plan for order in the world must not be allowed to become obscure in men's minds. They have been specially emphasized in this book, in order to prepare the full reaction against the so-called Reformation and the French Revolution. "First and foremost," writes Pope Leo XIII towards the end of the Encyclical Letter on *The Christian Constitution of States*, "it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church to endeavour to bring back all civil society to the pattern and form of Christianity which we have described." He stressed the same duty in other words in the Encyclical Letter on *Human Liberty*. "Justice therefore forbids," he writes, "and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it."

Cardinal Pie ascribed the decay of French governmental and public life primarily to the neglect of the Rights of God. "Why is it," he writes, "that our fine body of priests, our splendid army of convinced and practising Catholics cannot succeed in remedying the sufferings of the country in a greater degree and in a more efficacious manner? Foreigners who know, who admire, and who envy all the magnificent qualities of French Catholicism

often put themselves this question. What is the explanation of the fact that so much charity, so much activity, so much self-sacrifice are so ineffectual and produce so little fruit in regard to the amelioration of public affairs? The reason is that in regard to public affairs and social order, the faithful and, in too many cases, the priests of our generation have thought that even in a Christian country, a sort of neutral attitude towards the Catholic faith could be adopted, as if Our Lord Jesus Christ had never come or had disappeared from the world. . . . If we have not succeeded in triumphing over the revolutionary spirit which makes us a spectacle for other peoples, the evil which is sapping our strength and leading us to the tomb is that while we have the faith in private we have accepted our share of national infidelity. . . . Our Lord Jesus Christ does not reign amongst us and our Constitution is far from being what the Constitution of a Christian and Catholic country should be. Our public law lays down that the Catholic religion is the religion of the majority of Frenchmen, but it adds that the other forms of worship have a right to equal protection. Is not that equivalent to proclaiming that the Constitution gives equal protection to truth and error? When error has once become incarnate in legal formulae and in administrative practice, it penetrates so deeply into people's minds that it is impossible to eradicate it."⁽³⁰⁾

Let us for the sake of clearness put, in parallel columns, the outlines of a Constitution fully respectful of the Rights of God and in keeping with the fidelity of our ancestors to Our Divine Lord, and the actual Constitution.

⁽³⁰⁾ *The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 198, 199, 78, 52. Cf. the quotation from the same at the end of Chapter XVII. Cf. also page 168 in the same book, where the Cardinal insists upon the point I have been stressing. There he says: "If the Catholic Church were consulted, she would take account of all the difficulties which have arisen in the course of time and would find formulae which would be a solemn act of faith on the part of the nation and of the sovereign, without this authentic profession of the True Faith hindering in the least the toleration become necessary for other forms of worship. . . . If the law proclaims that it allows the exercise of all religions, because in the eyes of the law all are equally good or because the public authority is incompetent to come to a decision on the matter, the law is impious and atheistical. The law thus makes profession, not of civil toleration, but of criminal neutrality, and justifies the most absolute religious indifference in the subjects of States. On the contrary, if, while recognising that One Religion alone is true and good, the law tolerates and permits the peaceful practice of the others, the law may be wise and necessary according to circumstances."

Draft of Constitution fully respectful of God's Rights (Art. 44).

I. The State acknowledges Almighty God's Right to public worship in the manner which He has clearly shown to be His will.

II. Accordingly, the State shall hold in honour the Holy Name of God and shall reckon it amongst its chief duties to favour and protect religion and shall not enact any measure prejudicial to it.

III. The State acknowledges that the true religion is that established by our Divine Lord Jesus Christ Himself when He instituted the Holy, Catholic, Apostolic and Roman Church; and that that Church has, therefore, the divine mission to propagate the true religion and to be the guardian and interpreter of the moral law.

IV. The State recognizes the Catholic Church as a perfect society, having in itself full competence and sovereign authority in regard to man's spiritual good.

V. (1) Whatever may be classed as belonging to the civil and political order is rightly subject to the supreme authority of the other perfect society, the State, whose function it is to procure the temporal good, moral and material, of society.

(2) The State pledges itself, therefore, in virtue of the sovereign authority it holds from God in the temporal sphere, to enforce respect, by just laws, for the inalienable rights of the person

Article 44 of the Constitution as it now stands.

I. (1) The State acknowledges that the homage of public worship is due to Almighty God. It shall hold His Name in reverence and shall respect and honour religion.

(2) The State recognises the special position of the Holy, Catholic, Apostolic and Roman Church, as the guardian of the faith professed by the great majority of its citizens.

(3) The State also recognises the Church of Ireland, the Presbyterian Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations and the other religious denominations existing in Ireland at the date of the coming into operation of this Constitution.

and the family, and to promote, with all its strength, conditions of social and moral well-being.

(3) Wherever the jurisdiction of the Catholic Church and that of the State demand to be harmoniously co-ordinated, the State will make a special arrangement with the Church. It may also make special arrangements with other Religious Bodies concerning particular matters, civil, political and religious, in order to safeguard the personal rights of their members.

VI. The State guarantees to all its citizens freedom of religious conviction and liberty to practise their religion, in public and in private, due regard however being had to social order and true morality.

VII. The State pledges itself not to impose any disabilities that would be contrary to natural rights and social justice, on the ground of religious conviction.

VIII. Legislation providing State aid for schools shall not discriminate between schools under the management of the Catholic Church and of the other Religious Bodies.

IX. The Catholic Church and the other Religious Bodies in the State shall have the right to manage their own affairs, own, acquire and administer property, movable and immovable, and maintain institutions for religious and charitable purposes.

X. Neither the property of the Catholic Church nor of any other Religious Body shall be diverted save for necessary works of public utility and on payment of just compensation.

II. (1) Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen.

(2) The State guarantees not to endow any religion.

(3) The State shall not impose **any disabilities or make any discrimination** on the ground of religious profession, belief or status.

(4) **Legislation providing State aid for schools shall not discriminate between schools under the management of different religious denominations, nor be such as to affect prejudicially the right of any child to attend a school receiving public money without attending religious instruction at that school.**

(5) Every religious denomination shall have the right to manage its own affairs, own, acquire, and administer property, movable and immovable, and maintain institutions for religious and charitable purposes.

(6) The property of any religious denomination or any educational institution shall not be diverted save for necessary works of public utility and on payment of compensation.

A logical conclusion from the section on Religion in the Irish Constitution may be seen in the *Register of Population*, 1943, Form A. This was sent round to be filled up, in connexion with the rationing of supplies, in November, 1943. On this form, after the column marked *Surname* there is a column for *Other Names*. As Irish Citizens who do not accept membership of Christ are placed by the Constitution on the same level as those who do, officially we may no longer speak of *Christian Names* in Ireland. Those who reject membership of the Mystical Body of Christ by Baptism would object, so we eliminate what our ancestors so nobly died for. If we wish to react against all the attacks being made on family life we ought not only to restore *Christian Names* but substitute *Family Name* for *Surname*.

As has been already remarked, nations do not stand still any more than individuals, so Ireland will either return to integral acknowledgment of Christ the King or will drift further towards the camp of His enemies. The pressure towards the Left will be maintained by the organized forces of the Jewish Nation and of Freemasonry.⁽³¹⁾ The Masonic Society functions freely both in the Twenty-Six Counties and in the Six Counties of the North-East. Communist propaganda is striving to unite all Irish workers for the ideals of Marx and Lenin. The failure to stand for the Rights of God in regard to the essential point, namely, the question of religion, may be followed later on by a union with the North-East in a manner calculated to favour Judæo-Masonic Naturalism. Our Divine Lord may be incensed at the forgetfulness of Him and the ingratitude shown to Him, in this article of our Constitution, and may leave us without the light and strength we need.

THE IRISH MONETARY SYSTEM.

In Part V of this work, which treats of *Economic Decay and the Divine Plan for Order*, we shall see that the functioning of the English financial system has resulted in a complete perversion of social order. Right order demands the subordination of the manipulation of money or exchange-medium to the production, distribution and exchange of material goods, in view of the development of family life and human personality through membership of Christ. Under the English Gold Standard System, human beings are subordinated to the production of material goods and the production and distribution of material goods are subordinated to finance. M. Maritain has excellently expressed the above idea, though somewhat less explicitly, while considering the three elements, man, production of material goods, and money. In *Religion and Culture*, he writes as follows: "Instead of being

(31) We have in Dublin a B'nai B'rith Lodge, as has been already remarked.

considered as a mere feeder enabling a living organism, which the productive undertaking is, to procure the necessary material, equipment and replenishing, money has come to be considered the *living* organism, and the undertaking with its human activities as the feeder and instrument of money; so that the profits cease to be the normal fruit of the undertaking fed with money, and become the normal fruit of the money fed by the undertaking. That is what I call the fecundity of money. Values have been reversed, and the immediate consequence is to give the rights of dividend precedence over those of salary, and to establish the whole economy under the supreme regulation of the laws of the fluidity of the *sign* money, predominating over the thing, commodities useful to mankind."⁽³²⁾

There has been no real reaction in Ireland against this fundamental disorder. Professor O'Rahilly points this out in *Money* (p. 394): "We must not be misled by current phraseology," he writes, "into thinking that we have at present a separate currency which happens to be kept at parity with British Currency. What we have is not parity but identity subject to separate book-entry." This identity was disastrous for our farmers, when the Bank of England entered upon its post-war deflation in view of the restoration of the Gold-Standard in 1925. The fundamental disorder inspiring the system is militating against the rehabilitation of rural life and the promotion of social justice. Irish workingmen, having nothing but their labour to offer for sale must now go across to England during the present war (1939—?), in order to be able to secure some of the exchange-medium freely issued there. By presenting this English exchange-medium, their families can obtain Irish exchange-medium. Meanwhile the recommendations of the *Report of the Drainage Commission* (Dublin, 1941) are not being attended to as they ought. These recommendations would mean the issue of exchange-medium for work here, highly profitable work in the long run.⁽³³⁾ Reafforestation, too, would mean highly profitable work. The morally inevitable consequences of the migration—and return—fit in well with the plans of the anti-supernatural forces in the world for the attack on the Supernatural Life in our country. Anyone can verify this by reading *Irish Freedom*, the Communist organ published

⁽³²⁾ Translation, Sheed and Ward, p. 62.

⁽³³⁾ "We have pursued the amazing policy that before an Irish pound note can be issued in Ireland someone has to acquire an English pound or lend a pound to the English Government. And so we cannot issue money to set the Irish unemployed to work, creating real wealth on which they may live. We have allowed our productive workers to crowd into the emigrant ships and to endure the conditions in other countries which they have had to endure, and have put a banker's fetish before the lives of tens of thousands of Irish men and women" (*The New Central Bank*, No. 1 of The Irish People Publications).

in England for the diffusion of Communistic ideas amongst Irish workingmen over there. An extract, taken from the June (1942) issue of *Irish Freedom*, is to be found in its proper setting in *The Workingmen's Guilds of the Middle Ages*, by the present writer. *Irish Freedom* not only approves of attacks on the acknowledgment of the one True Religion by any State—"religious distinctions are protected only by tyrants"—but advocates the confiscation of Church property and the abolition of the right of acquiring property by inheritance. The abolition of the right of inheritance is one of the points insisted upon in *The Communist Manifesto* of Marx and Engels. It aims a deadly blow at family life and sane farming.

GERMANY'S REACTION.

PRUSSIA AND JUDAEO-MASONRY.

In order to understand the different currents in the German reaction against Judaeo-Masonic influences, we must bear well in mind that the Jewish Nation and Freemasonry are working in the camp of Satan for the reign of Naturalism, that is, for the disruption of the Divine Plan for order and the elimination of Supernatural Life and love from the world. They will hotly deny this or scoff at it, but the objective order of the world remains. In addition, the leaders of the Jewish Nation aim at the inauguration of the reign of the natural Messiah and the rejection of Our Divine Lord, in view of their own domination, and they use their undeniable influence on Freemasonry for that purpose. Accordingly, we must be prepared to see these naturalistic forces favour Protestant powers like England and Prussia in so far as they may be useful instruments in propagating Naturalism and at the same time seek to use them for the ulterior schemes of Judaeo-Masonry. We must be prepared, too, for reactions, when these Protestant countries perceive that what they consider their national interests have been sacrificed to Jewish interests on various occasions and that their national life is in danger of corruption and decay.

We need not be astonished, then, to find, on the one hand, in books like *Les Sociétés Secrètes et la Société*, by Père Deschamps, S.J., and *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, lengthy accounts of the different ways in which Jewry and Freemasonry favoured the hegemony of Prussia over the Germanic countries and the substitution of Berlin for Vienna as the cultural centre of the German-speaking peoples. It may be well to mention one of the lesser known incidents in this story. We saw that the creation of a Prussian Empire was amongst the aims of Palmerston outlined in the *Globe* of 12th May, 1849. Already at the Diet of Frankfort in 1848, Mgr. Ketteler, afterwards Bishop of Mayence, was astonished to hear

one of the deputies propose, at a preliminary reunion, the extension of the frontiers of Prussia to the Main, thus making himself the champion of an enormous violation of law and justice. "I never thought," he wrote in one of his books, "that, twenty years later, as Bishop of Mayance, I should see the realization of this plan. . . . *I am now certain* that this deputy was not expressing a merely personal opinion, but that he was revealing the plan of a secret society."⁽³⁴⁾ Prussia showed its gratitude by protecting Freemasonry. In a book published by General Gelazinski with the authorization of the German Grand Lodge, shortly after the appearance of Pope Leo XIII's Encyclical Letter, *Humanum genus*, on Freemasonry, we read: "Of all the European powers that have been in contact with Freemasonry, only two have been consistent in their line of conduct: Prussia which has always protected it, and the Papacy which has always combated it."⁽³⁵⁾

It was from Prussia that the movement for the emancipation of the Jews started. The Jew, Wilhelm Dohm, Secretary of the Prussian Ministry of Foreign Affairs, wrote a book entitled *Political Reform and the Jews*, which appeared in 1781. According to the Jewish convert, l'abbé Joseph Lémann, this book had an enormous influence on Mirabeau and the other French revolutionaries. Dohm, who was later Plenipotentiary for Prussia in negotiations with Napoleon, was a very intimate friend of Mirabeau, when the latter frequented the salon of Henriette Herz in Berlin (1783-1788). In 1788 Mirabeau himself published a pamphlet in London containing Dohm's ideas. L'abbé Lémann says that Dohm simply applied to the Jews the theories exposed in Rousseau's *Contrat Social*. Rousseau substituted "men" and "citizens" for "members of Christ." Dohm then claimed that the Jews who refused to become members of Christ should be treated as men and citizens.⁽³⁶⁾ And the Jews showed their gratitude by the way in which they favoured the increase of Prussia's power. One testimony will suffice. In *Le Nouveau Mercure* (Paris, May, 1922), a Jewish writer, M. René Gross, contributed an article entitled *The Jewish Question by a Jew*. In the course of this article, he said: "On November 11, 1918, Germany gave up the struggle and laid down her arms. France had lost 1,600,000 of her youth killed on the field of battle. . . . It is doubtful whether this sacrifice has been of any use. After forty-two months of peace, France, bled white, devastated and ruined, is to-day in

(34) *Germany After the War of 1866*, by Mgr. Ketteler (quoted from the French translation by Belet, in Deschamps, Vol. II, p. 402).

(35) Quoted by Mgr. Delassus in *Les Pourquoi de la Guerre Mondiale*, Vol. II, p. 52.

(36) Cf. *L'Entrée des Juifs dans la Société Française*, by l'abbé Joseph Lémann, pp. 368-381.

a more dangerous situation, in face of Germany, than in 1914. . . . If France does not look out, the conquered of yesterday, victorious to-day, will be the conquerors of to-morrow. The two Internationals, which are simply the two facets of the Jewish International Power, Finance and Revolution, are working feverishly for that end. It is no longer necessary to prove this thesis. . . . The criminals have come forward into the limelight too openly and in too many countries at the same time. The conflagration in Russia lights up the crime with flames that are really too high and too luminous for there to be any longer any possibility of concealment."

On the other hand, we find in books like that of Dr. Friedrich Wichtl, *Weltfreimaurerei*, *Weltrevolution*, *Weltrepublik*, the accusation levelled at Jewry and Freemasonry of having continually worked against the interests of Germany. For example, Wichtl shows that Freemasonry throughout the world turned against Germany during the Great War (1914-1918). In particular, he proves that it was through Masonic pressure that Italy entered the war against Austria and Germany. He shows also that the Communist Republic in Munich and the whole Communist movement in Germany and Russia after the Great War was the work of Judaco-Masonry with Brothers . . . Toller, Levien, Axelrod, Wadler, Ewinger, Lenin and Trotsky, &c., &c.⁽³⁷⁾ On page 286, he gives as his conclusion that "neither we, Germans, nor the visible Governments of our enemies are responsible for the terrible slaughter of the Great War, but that dark, secret power which we have called World-Masonry, behind which is hidden the invisible ruler of the destinies of all States and peoples, World-Jewry."

In their books, Père Deschamps, S.J., and Mgr. Delassus stress the fact that the organized naturalistic forces favoured Prussia, in view of utilizing that Power's anti-Catholic attitude, for the elimination of the spirit of the Mystical Body of Christ from Germany. Wichtl insists upon the fact that in the end, Prussia began to see that she was being sacrificed in her turn for "higher interests." One is strongly reminded of a remark made to the distinguished historian, Cardinal Pitra, at Vienna, in 1889. A highly-placed personage, whose name he does not give, said to him: "The Catholic Nations must be crushed by the Protestant Nations. When this result has been attained, a breath will be sufficient to bring about the disappearance of Protestantism. Thus we shall arrive at State Atheism."⁽³⁸⁾ So the points of view defended by these two groups of writers are complementary rather than contradictory.⁽³⁹⁾

(37) *Op. cit.*, pp. 211-231, 278-281.

(38) Quoted by Mgr. Delassus, *op. cit.*, Vol. II, p. 49.

(39) Wichtl asserts (*op. cit.*, p. 186) that, though Frederick the Great was a Freemason, he was never admitted to the real secrets of the Lodges. As the founder of the Ancient and Accepted Scottish Rite, to which,

GERMANY'S REACTION IS ANTAGONISTIC TO THE
CATHOLIC CHURCH.

The German reaction against the corrupting naturalistic influence of Jewry and Freemasonry, instead of inaugurating the return of the whole German nation to the Divine Plan for order, from which North Germany turned aside in the 16th century, has intensified the disorder. The reaction is a purely naturalistic one, by which the German Race is put in the place of the Mystical Body of Christ, German blood is substituted for Sanctifying Grace, the Life-blood of the Mystical Body, and the instinctive aspirations of the German racebound, national soul, as interpreted by the leaders of the race, replace the moral law. Over against the supernatural, supranational Mystical Body of Christ, the Jews put their race and their nation, thus declaring that order is to come to the world through all nations being moulded by the Jewish Nation. In consequence of this fundamental disorder in Jewish thought, Pantheism has largely taken the place of belief in the Transcendent God of their ancestors, and the Talmud has ousted the law of God. In this way the Jews have come to put their race and nation in the place of God, have deified them in fact. Instead of drawing the obvious lesson from the Jewish rejection of Christ and striving to bring back Germany to accept His Divine Plan, the National-Socialist movement has denounced the whole Christian revelation as a superimposed deformation of the German national soul and set up the German race and its national aspirations in the place both of the Mystical Body of Christ and, *a fortiori*, of the Jewish race and nation.

Accordingly, National-Socialism substitutes the German race and its exigencies of social organization for the supernatural, supranational Mystical Body of Christ and its exigencies of social organization, expressed by the Indirect Power of the Church, Christian Marriage as the union of members of Christ, and Christian Education as the formation of members of Christ. So one can readily conclude that the National-Socialist reaction against the corroding influence of Jewish Naturalism on German national life leads, not only to measures of repression against the

however, additions were made at the end of the 18th century, Frederick was well aware of the inner meaning of Masonic Naturalism. In fact the Mason, Bluntschli, claims for him the honour of being the initiator of the revolutionary era, which, he says, should date from the year of Frederick's accession, namely 1740, rather than from 1789. The modern State "independent of all theocracy," that is, owing no submission to the divine law, began with Frederick, he maintains. Cf. Deschamps, *op. cit.*, Vol. II, p. 19.

Jews but to a dire persecution of the Catholic Church.⁽⁴⁰⁾ The deified German race has attacked directly the rival natural deity, the Jewish race, and has proceeded systematically to get rid of it as corrupting the very fount of deity, German blood. It undermines and seeks to eliminate directly and indirectly the supernatural, supranational Catholic Church. Catholics are still allowed to profess at Mass that they will endeavour to live their lives as members of Christ and that they will strive to organize society so as to be aided in so living. But, from the moment Catholics in Germany and Austria leave the Church after Mass, they find society organized on the principle that the highest form of life is German national life and that German blood is higher and nobler than Sanctifying Grace, the Life-blood of the Mystical Body. National-Socialism demands an education which forms the young to regard membership of the German race, not membership of Christ's Mystical Body, as the highest good. The moral law of which the sole divinely-appointed guardian is the Catholic Church is replaced by the exigencies of German blood as declared by the chosen leaders of the people. Hence the whole social organization of German life and the ideals animating it are completely anti-Catholic.

We can now understand what National-Socialism means by "Positive Christianity," Revelation, Faith, Sin and Redemption. *Positive Christianity* is Christianity as the German National Soul, the noblest of all souls, understands it under the influence of its special instinctive impulses. Catholicism and Protestantism both stand for a negative Christianity which is always condemning and forbidding courses of action, thus barring the way to the positive expansion of the German soul. It is only when a man has broken with Catholicism that he becomes free for a really organic culture, a true faith in German blood. *Revelation* signifies the inspiration coming from the blood of the German race and from the history of the German people. *Faith* is nothing else than sublime unshakable confidence in the future of the German people and in the truth of the Leader's mission. The Leader has been thrown up by the German racial soul for the national hour of need. The one really mortal *sin* is to mingle good German blood with the inferior blood of other races and to deform the mind by doctrines opposed to the National-Socialist *Weltanschauung*.

(40) In *The Rulers of Russia* (pp. 74-77), two quotations are given from distinguished German Catholic writers to show the enormous extent of Jewish influence in Germany. Dr. Kurt Ziesché, Professor in the University of Breslau, insists upon the prevalence of Jewish Naturalism in the political and economic life of the country, in his book, *Das Königtum Christi in Europa*, published in 1926. Dr. Eberle, the Editor of *Schönere Zukunft*, sets out in 1927 the actual power and might of Jewish influence in banking, in publishing and commercial life, etc., etc. Cf. *The Mystical Body of Christ in the Modern World*, p. 310.

(World-outlook or View of the World).⁽⁴¹⁾ *Redemption* consists in the liberation of the German soul from extraneous influences of blood and all anti-racial deforming doctrines.

We can thus see the radical opposition between the National-Socialist *Weltanschauung*, with its deification of the German Race, and the Divine Plan for order through the Catholic Church, the Mystical Body of Christ. Hence persecution of the Catholic Church by a National-Socialist Government is inevitable. In *Mein Kampf*, Herr Hitler is quite explicit in this regard. "A *Weltanschauung* is intolerant," he writes, "and cannot permit another to exist side by side with it. It imperiously demands its own recognition as unique and exclusive and a complete transformation in accordance with its views throughout all the branches of public life. It can never allow the previous state of affairs to continue in existence by its side. . . . It may be objected here that . . . such fanaticism and intolerance are typical symptoms of a Jewish mentality. That may be a thousandfold true; and it is a fact deeply to be regretted . . . but the fact does not change conditions as they exist to-day. The men who wish to liberate our German nation from the conditions in which it now exists cannot cudgel their brains with thinking how excellent it would be if this or that event had never arisen. They must strive to find ways and means of abolishing what actually exists. A philosophy of life which is inspired by an infernal spirit of intolerance can only be set aside by a doctrine that is advanced in an equally ardent spirit and fought for with as determined a will. . . . Political parties are prone to enter into compromises; but a *Weltanschauung* never does this. . . . A general *Weltanschauung* will never share its place with something else. Therefore it can never agree to collaborate in any order of things it condemns. On the contrary it feels obliged to employ every means in fighting against the old order and the whole order of ideas belonging to that order and to prepare the way for its destruction. Any new philosophy of life will bring its ideas to victory only if the most courageous and active elements of its epoch and its people are enrolled under its standards and grouped firmly together in a

(41) Mr. James Murphy, the translator of the Unexpurgated Edition of *Mein Kampf*, writes in the introduction to that work: "Weltanschauung literally means 'outlook on the world.' But as generally used in German this outlook on the world means a whole system of ideas associated together in an organic unity—ideas of human life, human values, cultural and religious ideas, politics, economics, etc., in fact a totalitarian view of human existence. Thus Christianity could be called a *Weltanschauung* . . . National Socialism claims definitely to be a *Weltanschauung*." *Weltanschauung* is a complete philosophy of human life. Complete philosophy or comprehensive all-embracing view of human life expresses what Mr. Murphy means by "a totalitarian view of human existence."

powerful fighting organization. To achieve this purpose it is absolutely necessary to select from the general system of doctrine a certain number of ideas which will appeal to such individuals and which, once they are expressed in a precise and clear-cut form, will serve as articles of faith for a new association of men. . . . The programme of a *Weltanschauung* represents a declaration of war against an existing order of things, against present conditions, in short, against the established *Weltanschauung*. It is not necessary, however, that every individual fighter for such a new doctrine need have a full grasp of the ultimate ideas and plans of those who are the leaders of the movement.”⁽⁴²⁾

Opposition to the moulding process carried out by the National-Socialist *Weltanschauung*, opposition which is incumbent on every Catholic Bishop and Priest, is treated by the National-Socialist Government as interference in politics and as an expression of hostility to the German Reich. According to the National-Socialist Government, to form children to consider membership of Christ as their highest dignity, infinitely higher than membership of any race, is “politics” and an act of direct enmity to the German State as at present constituted.

Persecution of the Catholic Church is therefore inevitable, as has been said. But, according to the National-Socialist Government, there is no persecution of Catholics for religion. All that happens is that priests who interfere in politics and show themselves enemies of the German State are dealt with as they deserve. Accordingly, we find flagrant contradictions between the affirmations of the Head of the German Government, Herr A. Hitler, on the one hand, and those of the Pope and the German Bishops, on the other.

For example, in an Official National-Socialist Bulletin, *News from Germany* (April, 1939), in a statement made by Herr Hitler in the Reichstag on January 30th, 1939, we read: “No one in Germany has so far been persecuted for his religious views, nor will any one be persecuted on that account. . . . We shall protect the German clergy in their capacity as God’s ministers; but we shall destroy members of the clergy who are the enemies of the German Reich.” Yet, on the other hand, Pope Pius XI, speaking to the College of Cardinals on Christmas Eve, 1937, said: “We must call things by their right names. *In Germany, there is undeniably a religious persecution.* For a long time, they have been trying to make us believe that there is no persecution. We know well, however, that there is a grievous persecution. *Nay more, there has rarely been a persecution so grievous, so fearful, so painful, and so devastating in its far-reaching effects.*”

⁽⁴²⁾ *Op. cit.*, pp. 378-380. (Unexpurgated Edition, Hurst & Blackett, Ltd., 1939).

It is a persecution in which neither the exercise of force, nor the pressure of threats, nor the subterfuges of cunning and deceit have been spared. . . . We are not meddling in politics. . . . It is undeniably Our duty to insist that the ordinary citizen is obliged to maintain his civic life in conformity with the law of God, the law of Christ. Is that working for religion or is it meddling in politics? It certainly is not meddling in politics. . . . This it is that profoundly grieves the Sovereign Pontiff, namely, the repeated accusation of the abuse of religion for political ends and the launching of such a calumny against so many of His Venerable Brethren in the Episcopate, against members of the Sacred College of Cardinals, against so many priests, against so many good laymen, solicitous for nothing else than to obey God's law" (43)

Again, in their Joint Pastoral Letter of 19th August, 1938, the German Bishops wrote as follows: "We German Catholic Bishops have already in earlier Pastorals dealt with the struggle which has been forced upon us. And again to-day, from repeated experiences, we have to place it on record that these attacks have not been moderated or become more bearable, but have grown fiercer and are being pressed home with greater enmity than ever, while it is also true that our enemies' aims have now become more evident. They are trying to restrict us on every side, to bleed our Catholic life to death. *Yea, more, they aim at the complete overthrow of the Catholic Church on German soil*, and even at the entire elimination of Christianity of whatever sort, and the introduction in its place of a form of belief which is utterly alien to the true faith in God and belief in a future life. . . . Men of standing and authority have themselves announced with the greatest publicity that their ideological aim is none other than the destruction of German Catholicism. Nor can it be urged against this that, after all, no hindrance is placed in the way of holding Catholic Church services. On the whole this is still the case. In actual fact, however, constant efforts are being made in that direction, notably by the endeavour to engender in youth and in those in various camps a distaste for going to Church, by putting difficulties in the way of their doing so, also by representing 'denominationalism' as destructive of the unity of the nation, and striving to drive everything ecclesiastical out of the public gaze. There has thus been allotted to us a life like that in the catacombs, which is to be the beginning of the end. . . . [*Here the Bishops mention some of the ways in which the persecution is carried on*]

"According to the principles of the racial and 'blood' theories, the person and life of Christ are in contradiction with the German

(43) Translated from the Italian text in the *Acta Apostolicae Sedis*, 31 January, 1938, p. 21.

ideal of humanity, as are also the principles of His teaching and, in particular, the doctrines of Original Sin, Redemption, reward and punishment after death, which are said to be drawn from the superstitious legends of barbarous peoples who imposed their beliefs on the Germans by force. Imbued with these principles, young people, in different parts of the country, took it upon themselves to clear the public places of the Crucifix, the symbol of Christianity. They even went so far as to destroy very ancient Calvaries, taking no account of the artistic value of several among them. . . . They seek to banish the Christian God, and to set up a 'German God' in His place. Is this 'God' a different God from the God of other nations? If He is, then there are as many 'Gods' as there are races and peoples, which is as much as to say that none of them is 'God' at all, since the true God is necessarily unique. . . . It has been proclaimed in an official statement that the German will not accept a 'Creator-God.' If that is so, the German is turning this passing world into something eternal, and in so far as the one and only true God is rejected he can understand by the word 'God' at most some manifestation of the racial soul. Such a 'God' as this has no meaning. . . . Just as was done to the Holiest one of all, who said, 'I am the Way, the Truth and the Life,' they can take Christian truth prisoner, scourge her, hand her over to the civil power, crown her with the thorns of calumny, condemn her to death and crucify her on a German Calvary. But for her, short indeed will be the silence of the grave, and she will rise again and gaze in triumph at the tomb men dug for her and sealed over her, and at the silent graves of her enemies, closed for ever. . . ."(44)

The radical opposition of German racial theories to Catholic teaching is made clear in the instruction to combat them, issued by the Sacred Congregation for Seminaries and Universities to Rectors of Seminaries and Catholic Universities. The document, which was issued on April 13th, 1938, runs as follows: "Last year, on Christmas Eve, our August Pontiff and gloriously reigning Pope, in his allocution to the Cardinals and Prelates of the Roman Curia, referred in grave and sorrowful terms to the grievous persecution of the Catholic Church in Germany. It was a cause of the greatest pain to the heart of the Holy Father that, in order to excuse such flagrant injustice, barefaced calumnies were invented, and most pernicious doctrines, falsely alleged to be scientific, were spread far and wide, with the intention of creating dire confusion in minds and uprooting the true religion. In view of this state of things, the Sacred Congregation of Studies urges

(44) This translation is in great part taken from *The Persecution of the Catholic Church in the Third Reich*, published by Burns and Oates, but the translation made by the present writer for *The Rulers of Russia*, pp. 67, 68, has also been used.

Catholic Universities and Faculties to direct all their resources and efforts to the defence of truth against the inroads of these errors. Accordingly, those who are teaching in these centres of higher studies must mobilize all the means at their command, in biology, history, philosophy, apologetics, legal and moral science, and thus forge the weapons with which to refute decisively and expertly the following absolutely untenable and erroneous doctrines:

"1) The human races by their natural and immutable characters are so different, one from another, that the lowest of them is further removed from the highest than it is from the highest species of animal.

"2) The vigour of the race and blood-purity must be preserved and cultivated by every means. Anything that conduces to this end is by that very fact honourable and permissible.

"3) The intellectual and moral qualities of man come mainly from his blood, the source of racial characteristics.

"4) The essential aim of education is to develop the characters of the race and to inflame men's minds with a burning love of their own race as of the supreme good.

"5) Religion is subject to the law of race and must be adapted to it.

"6) The primary source and supreme rule of the whole juridical order is the racial instinct.

"7) Only the Cosmos or Universe exists, a living being; all things, man included, are only diverse forms, increasing through the ages, of the Universal Living Being.

"8) Individual men exist by the State and for the State: whatever rights they possess come to them exclusively through a concession from the State. . . ."(45)

SOURCES OF THE GERMAN RACE-THEORY.

What are the sources of the present-day deification of the German Race? They are many and varied. We may begin by distinguishing between the *remote* and the *proximate* sources. The *remote* source is the Lutheran revolt in the 16th century. The *proximate* sources are the philosophy of Kant, Fichte and Hegel and the race-theories of the Frenchman, Gobineau, and the Englishman, H. St. Chamberlain. Let us say a few words about each of these in turn.

(45) For the introductory part of the document, the translation in *The Persecution of the Catholic Church in the Third Reich* (Burns and Oates) has been used. The propositions themselves have been translated directly from the original.

THE LUTHERAN REVOLT.

The Lutheran revolt is the revolt of the *individual* against that subjection to the Divine Plan for order by which true *personality* is developed. God alone, as we saw in Chapter I, possesses personality in the full sense of the word, for He alone is fully independent, in His Being and in His Action, not merely of matter, but also of everything that is not Himself. Accordingly, human personality is developed, in proportion as we tend to union with God along the lines He has laid down. This means that, in our condition of fallen but redeemed beings, our personality is developed in proportion as we live in loving union with the Blessed Trinity present in us through membership of Christ's Mystical Body, the Catholic Church, thus observing the objective order of life incumbent upon us because of the actual Divine Plan. Growth of personality, therefore, implies a developed grasp of that ordered tendency and an intense love of the order so grasped. This love will manifest itself by a capacity for self-sacrifice, that is, by an increasing power of suppressing the inclination to make of self the centre of life. In this way we respect the ordered tendency of all beings to God, the Common Good of the universe.

To develop one's *individuality*, on the other hand, is to lead a self-centred existence allowing one's will to be swayed against order under the impulse of passion. Luther's history is the story of a revolt against order under the sway of passion. "As Luther gets older, his energy becomes less and less a soul's energy, and more and more, the energy of a temperament. Driven by great desires and vehement longings . . . possessed by the passions, loosing the tempest around him, breaking every obstacle and all external discipline. . . . Luther is the very type of modern individualism (the proto-type of modern times, Fichte calls him). But in reality his personality is rent asunder and ruined. . . . All that comes from the same cause: the absolute predominance of Feeling and Appetite. . . . With Luther . . . the will has the primacy, truly and absolutely. . . . That attitude of soul naturally goes with a profound anti-intellectualism, which was besides helped by the Ockhamist and Nominalist training in philosophy, which Luther had received. . . . So in Luther the swollen consciousness of the self is essentially a consciousness of will, of *realization of freedom*, as German philosophy said later on. We should have to stress too his egocentrism, and show how the self is centre for him, not certainly, as in Kant, from a claim of the human intelligence to be the measure of intelligible things, but from the claim of the individual will, cut off from the universal body of the Church, to stand solitary before God and Christ, in order to ensure its justification. . . . Behind Luther's appeals to the redeeming Lamb, behind his outbursts of confidence and

his faith in the forgiveness of sins, there is a human creature which . . . will follow the will to power . . . and work *its will* in the world."⁽⁴⁶⁾

The Lutheran revolt, therefore, in the last resort consisted in the setting-up of the passionate will of a human creature against the Divine Plan. It inaugurated the conflict of the Gospel and Law, of Faith and Works, and gave rise to the immanentist and subjectivist tendency by which the objective order of the world is considered to be an obstacle hampering the development of the inner self. With it, the Germanic peoples began to set up their will to mould the world against ordered subjection to the Mystical Body of Christ. The philosophy of Kant, Fichte and Hegel definitely put man in the place of God.

THE PHILOSOPHY OF KANT, FICHTE AND HEGEL.

To understand the full effect of those philosophers, we must go back for a moment to the two currents which we saw issuing from Nominalism. The Nominalism of Descartes sacrificed man's sense-faculties to his intelligence and led to the Pantheism of Spinoza, by which man is identified with God. The Nominalism of Locke, Berkeley and Hume sacrificed man's intelligence which was finally reduced to the rank and function of an internal sense. Kant's philosophy was a reaction against the consequences of the sensism or empiricism of Hume. Sensism leaves before the mind only discontinuous phenomena like grains of dust with no intelligible explanation of the groupings to be met with in nature. Kant saw that the empiricism of Locke and Hume not only could not explain the unity of individual beings but was in flagrant contradiction with the *fact* of the necessary and universal judgements of science, that is, of the existence of a necessary and universal order in the world. The temptation for Kant to ascribe to the mind the phenomena themselves, as subject to order and law, thus making of them a product of human thought, was very great. As he had no knowledge of the Thomistic doctrine of abstraction, by which the intellect grasps the objective order of the world in the data furnished to it by the sense-faculties, he succumbed to the temptation. The universe of ordered phenomena is absorbed in the subject and appears as immanent to the mind, and the human mind constructs the order of the world. The mind of man takes on the function of the Divine Mind, for the Divine Intelligence is the measure of things.⁽⁴⁷⁾

Fichte completed the work of putting man in the place of

⁽⁴⁶⁾ *Three Reformers*, by J. Maritain, pp. 27-37, *passim* (Sheed and Ward).

⁽⁴⁷⁾ Cf. *Les Sources de l'Idéalisme*, by Régis Jolivet, pp. 104-110, and Maritain, *Réflexions sur l'Intelligence*, p. 30.

God by teaching that the human mind produced not only the *form* but the *matter* of thought. He saw that, if the matter came from outside, the application to it of the categories would be arbitrary and that there was no guarantee of its "malleability" or "pliability" under the action of the human mind. Might it not one day refuse to be moulded and so leave nothing but chaos and confusion? The Mind (or Ego) for Fichte must be the Absolutely First Being, producing the phenomenal world by an unconscious and involuntary creation. Hence the created mind is identified with God. This is what Fichte stresses so strongly in his *Addresses to the German Nation*. For example, in the Third Address, he says: "The pupil of this education is not merely a member of human society here on this earth. . . . He is also . . . a link in the eternal chain of spiritual life in a higher social order. . . . Under proper guidance he will . . . find at the end that nothing really exists but life, the spiritual life which lives in thought, and that everything else does not really exist, but only appears to exist. . . . He will perceive that . . . according to a law founded in God Himself, the spiritual life which alone really exists is one, the divine itself, which exists and manifests itself only in living thought. He will thus learn to know and keep holy his own and every other spiritual life as an eternal link in the chain of the manifestation of the divine life."⁽⁴⁸⁾

How does the Ego or mind produce the non-ego? Unconsciously and involuntarily. Fichte distinguishes in the knowing subject the empirical, finite and individual ego conscious of itself and the infinite and universal Ego, which is the rational life of human society manifested in practice, especially in German science and philosophy. This practical rational life of human society ever tends to know better and to bring about the moral order of the world. German thought is called upon to mould the world and to introduce order into it. The German mind is the culminating point of the self-consciousness of the ever-evolving deity immanent in humanity.⁽⁴⁹⁾ We can thus grasp the full force of the conclusion of Fichte's Fourteenth Address. "If there is any truth in what I have said in these addresses," we read, "it is to you, the parent stock of modern Europe, that, amongst all modern peoples, the germ of human perfection is in a special sense entrusted and on you that the lead in its development has

⁽⁴⁸⁾ The Translation of the *Addresses* by Jones and Turnbull (1922) has been chiefly used.

⁽⁴⁹⁾ "Humanity itself is the living God. . . . I loathe every form of religion which considers God as a personal being. Such an idea is unworthy of the human race" (Quoted from Fichte's *Criticism of any Form of Revelation*, by Père Garrigou-Lagrange, O.P., *De Revelatione*, I, p. 242).

been conferred. If you fail in this your special call, with you fails all hope of the whole human race."

This Pantheism or identification of God with man is modified in expression in Fichte's successors, Schelling and Hegel, but the transcendence of God is just as strenuously denied by them.⁽⁵⁰⁾ God is immanent in the world especially in the German Race. In the evolution of the Humanity-God, one State or people always leads, according to Hegel. Greece and Rome led the ancient world. In Europe to-day, there is a Chosen People to carry on the development of the world and introduce order into it—the German Race.

GERMAN RACIAL INSTINCT REPLACES THE GERMAN MIND AS
THE FORCE MOULDING THE WORLD—GOBINEAU
AND H. ST. CHAMBERLAIN.

It would take too long to enumerate all the influences which have led to the present form of the divinization of the German race. We have seen the current coming from Fichte and Hegel. Even the partial reactions against these philosophers never questioned the basic principle, namely, that German thought was destined to mould the world. For example, German absorption in metaphysical speculation was the object of much criticism, when it was perceived that other countries which had been more concerned with colonization, raw materials and manufacture, had accumulated enormous wealth and power. As a consequence, Feuerbach's materialism went to the extreme of putting matter and body as the essence of the Ego, but it retained the position of the Ego, and also the German guidance of the moulding process. Haeckel applied the Darwinian theory of selection to human life, and war took its place as part of the Germanic contribution to world-progress. Accordingly, the new current coming from Gobineau and H. St. Chamberlain readily fitted into the existing mentality. According to them, purity of blood and race is the great principle of progress for humanity, not only of physical but of mental and moral progress. Therefore, that the German mind and soul may mould the world, the indispensable condition

⁽⁵⁰⁾ "According to Hegel, the common source of the Ego and nature does not transcend reality. It is immanent to it. . . . The Absolute is the succession, the perpetual generation of things. . . . For Hegel, the Absolute is the evolutionary process itself. It does not engender movement and life. It is itself the movement. . . . In the same way, it is not above the intellectual capacity of man. If one understood by God, the Being transcending human reason, Hegel would be the most atheistic of philosophers, since no one affirmed as categorically as he did the immanence and complete intelligibility of the Absolute. Spinoza himself, the philosopher of immanence, seems not to go so far" (*Histoire de la Philosophie Européenne*, by Alfred Weber, p. 362).

is the purity of the German blood and race. As, according to this theory, the mind of man, that is, his intellectual and moral qualities, come mainly from his blood, Gobineau and H. St. Chamberlain can claim that they are only laying bare the ultimate foundations of the philosophies of Fichte and Hegel. In reality, their pantheism is more decidedly materialistic.

The National-Socialist State is the means by which German racial instincts, sprung from German blood and German soil, generate order in the world. "The fundamental principle," we read in *Mein Kampf*, "is that the State is not an end in itself, but the means to an end. . . . The excellence of a State . . . must be judged by the degree to which its institutions serve the racial stock which belongs to it. . . . As a State, the German Reich shall include all Germans. Its task is not only to gather in and foster the most valuable sections of our people but to lead them slowly and surely to a dominant position in the world. . . . It will be the task of the People's State to make the race the centre of the life of the community. It must make sure that the purity of the racial strain will be preserved. . . . It must see to it that only those who are healthy shall beget children. . . . But, on the other hand, it must be considered as reprehensible conduct to refrain from giving healthy children to the nation. . . . It [the State] must proclaim as unfit for procreation all those who are affected with some visible hereditary disease or are the carriers of it; and practical means must be adopted to have such people rendered sterile. . . . The *Weltanschauung* which bases the State on the racial idea must finally succeed in bringing about a noble era, in which men will no longer pay exclusive attention to breeding and rearing pedigree dogs and horses and cats, but will endeavour to improve the breed of the human race itself. . . .

"If we consider it the first duty of the State to serve and promote the general welfare of the people, by preserving and encouraging the development of the best racial elements, the logical consequence is that this task cannot be limited to measures concerning the birth of the infant members of the race and nation but that the State will also have to adopt educational means for making each citizen a worthy factor in the further propagation of the racial stock. . . . The People's State will have to direct the education of girls just as that of boys and according to the same fundamental principles. Here again special importance must be given to physical training, and only after that must the importance of spiritual and mental training be taken into account. . . .

"The main lines of action must not only be in accord with the fundamental idea of our *Weltanschauung* but must actually be an expansion of it in the practical world of foreign affairs. . . . The fundamental and guiding principles which we must always bear in

mind when studying this question is that foreign policy is only a means to an end and that the sole end to be pursued is the welfare of our own people. Every problem in foreign politics must be considered from this point of view, and from this point of view alone. Shall such and such a solution prove advantageous to our people now or in the future or will it injure their interests? That is the question. This is the sole preoccupation that must occupy our minds in dealing with a question. Party politics, religious considerations, humanitarian ideals—all such and all other preoccupations must absolutely give way to this.”⁽⁵¹⁾

It is clear that a long road has been travelled since Kant carried out the Copernican revolution by which the human mind became the mould of the moral law, but the descent was inevitable, in spite of the glowing terms in which Kant extolled the absoluteness of that law. The human mind, withdrawn from ordered subjection to God, falls inevitably under the sway of passion.⁽⁵²⁾

No wonder Pope Pius XI felt obliged to write, in the Encyclical Letter, *Mit brennender Sorge*: “He who takes the race, or the people, or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation, and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created by God. Such a one is far from true belief in God and a conception of life corresponding to true belief. . . . It is part of the trend of the day to sever more and more not only morality, but also the foundation of law and jurisprudence, from true belief in God and from His revealed commandments. . . .

“By this standard we must judge the principle: ‘What helps the people is right.’ A right meaning may be given to this sentence if it is understood as expressing that what is morally illicit can never serve the true interests of the people. But even ancient paganism recognised that the sentence, to be perfectly accurate, should be inverted and read: ‘Never is anything useful, if it is not at the same time morally good. And not because it is useful is it morally good, but because it is morally good, it is

⁽⁵¹⁾ *Mein Kampf* (Unexpurgated Edition), Hurst and Blackett, pp. 328, 331, 334, 338, 341, 347, 497.

⁽⁵²⁾ Nietzsche had already manifested the decay. “The mind,” he declares, “counts for us only as a symptom of relative imperfection and weakening of the organism. . . . Our true life is to be looked for not in experiences that have been ‘sifted through-with reason,’ but in the dark, unconscious and instinctive elements of our nature . . . I submit that egoism belongs to the essence of a noble soul. . . . Life itself is the Will to Power.” Quoted by J. H. Muirhead in *Oxford Pamphlets*.

also useful.' Cut loose from this rule of morality that principle would mean, in international life, a perpetual state of war between different nations. In political life within the State, since it confuses considerations of utility with those of right, it mistakes the basic fact that man as a person possesses God-given rights, which must be preserved from all attacks aimed at denying, suppressing or disregarding them. . . .

"We have not tired, Venerable Brethren, of portraying to the responsible guides of the destinies of your country the consequences that necessarily follow, if such trends are left unhindered and much more if they are viewed with favour. We have done everything to defend the sanctity of a word solemnly pledged, to protect the inviolability of obligations freely undertaken, against theories and practices which, if officially approved, must destroy all confidence and render valueless any word that might also be pledged in the future. . . . Everyone in whose mind there is a trace of feeling and justice, will then have to admit that, in these grievous and eventful years after the signing of the Concordat, in every word and in every action of Ours, We have stood faithful to the terms of the agreement. But with amazement and deep aversion he will be obliged to admit that to change the meaning of the agreement, to evade the agreement, to empty the agreement of all its significance, and finally more or less openly to violate the agreement, has been made the unwritten law of conduct by the other party."⁽⁵³⁾

Given the German racial philosophy, how will the German mind organize the world? 'There will be a hierarchy of "races," it may be presumed. The Germans will, of course, be at the top, assigning to all the others their particular position and their special rôle. Under the Germans will be the other Nordic Aryans. Then under these again the various races will find place in proportion to their resemblance to the Nordic Aryan dominant type. *Democracy*, as we have known it, has tried to solve the problem of world-organization by allying Nationalism in politics, that is, the existence of separate national States, with internationalism (tending to Jewish supranationalism) in economics and especially in finance. *Communism*, which is the left wing of international finance, aims at eliminating national frontiers, thus doing away with separate national States. *National Socialism* aims at instituting order by German racial hegemony, which will necessarily involve not only political but economic and financial subordination to the evolving deity immanent in the German race. Leaving the question of finance to be dealt with in Part V, let us now see what becomes of personal liberty in a National-Socialist organization of the world.

(53) The Encyclical Letter, *Mit brennender Sorge, On the Persecution of the Church in Germany*, was published on March 14, 1937.

THE GERMAN RACIAL THEORY AND PERSONAL LIBERTY.

We must first set forth briefly the aim of the State and the meaning of personal liberty. Man, as a spiritual being, is necessarily endowed with free will, that is to say, the human will in its inner domain is not only not subject to external constraint, but is delivered from any necessitating determination. By its intrinsic nature, the human will is determined to love the unlimited or infinite good and, by that very fact, no good which is not the unlimited or infinite good can determine it necessarily. This freedom of choice or *initial liberty* is not itself an end to itself. It is meant to bear fruit in the psychological and moral order. By our efforts we are meant to become completely masters of ourselves and become capable of willing, in complete independence of any created thing, the order incumbent upon us as creatures. This *terminal liberty*, which we must conquer, is the liberty of autonomy or complete personal liberty.⁽⁵⁴⁾ As we have seen in Chapter 1, in our fallen condition, we can attain to this liberty only through membership of Christ, and we are meant to be aided in the struggle for it by an organization of society respectful of the Rights of God according to the order laid down by Christ. Thanks to Sanctifying Grace, which is a created participation in the Divine Nature, we share in the Life of God and can remain firmly united to the Blessed Trinity present in us already here below in preparation for the definitive union in the Beatific Vision.

Civil society is essentially ordained, not merely to allow free play to the liberty of choice of each individual as to a little god, as Rousseau and the French Revolution declared, but to the attainment of the common temporal good of the people. This common temporal good being itself intrinsically subordinate to the conquest of the liberty of autonomy by the human persons composing the society, is only an intermediary end.⁽⁵⁵⁾ Man, *as an individual*, is for the State and must sacrifice himself for the Common Good, but the Common Good itself of the State is for man, *as a person*. The State is for the personal development of its subjects through membership of Christ. It is not the State's business to lead the human person to his spiritual perfection and to the fullness of his liberty of autonomy, for that belongs to the Church, the Mystical Body of Christ. The State is, however, destined essentially by its nature to strive for the realization of such intellectual, *moral* and material conditions amongst its subjects that each person will be positively helped in the arduous work of conquering his liberty of autonomy through union with God as a member of Christ.

(54) Cf. Maritain, *Du régime temporel et de la liberté* (pp. 6-40), for the development of the ideas outlined here.

(55) Maritain, *op. cit.*, p.58.

According to the philosophy of life issuing from the confluence of the Pantheism of Fichte and Hegel with the race-theories of Gobineau and H. St. Chamberlain, all human beings are emanations or manifestations of the immanent divine life, which is itself moulded by the blood of the race. As such, they are completely subject to the collectivity. They exist as members of the race for the good of the race, and their duty is to sacrifice themselves completely for the good of the race along the lines laid down by the racial leaders.⁽⁵⁶⁾ "The race-bound national soul," writes Rosenberg in *The Myth of the Twentieth Century*, "is the measure of all our thoughts, voluntary aspirations and actions, the final criterion of our values."⁽⁵⁷⁾ Hence there can be no such thing as personal liberty as explained above. All men are merely individuals belonging body and soul to the race and to the State, which is simply a means for the maintenance of racial purity. Liberty, as the realization of the will to power and the acquisition of domination, is to be attained in and by the race and its organ, the State, and in complete subjection to it. Accordingly, human beings are merely *individuals*, not *persons*, and only by sacrificing themselves completely for the domination of the race do they enjoy true liberty. This is true, *a fortiori*, of the members of the German race, for "only the German really has a people and is entitled to count on one. He alone is capable of real and rational love for his nation."⁽⁵⁸⁾ The glory of the German race is, therefore, the complete final end of every German. Hence the aim of the State must be to bring about such intellectual, material and, in reality, *immoral* conditions that every German will acquiesce in this perversion of order and work for it by every means. We may express our judgement on this in one phrase: it is extremely sad to see such an enormous capacity for discipline placed at the service of a disordered ideal.

PRUSSIAN FREEMASONRY AND THE NATIONAL-SOCIALIST MOVEMENT.

Masonic formation, as we have seen, is objectively the graduated acceptance of pantheism or the identification of God with man, for Masonry is pantheistic in its symbolism and in its inner or esoteric signification. German Freemasonry, both Grand Orient and Prussian, contributed to the production of a mentality favourable to the present deification of the German race. Inasmuch as

(56) "As if a man could be made for anything else than for his fellow-beings" (*Mein Kampf*, Translation, Hurst and Blackett, p. 331).

(57) By a decree of the National-Socialist Government of Germany dated January 31st, 1934, Rosenberg was given control of the intellectual and philosophical formation of the National-Socialist party.

(58) *Fichte, Eighth Address to the German Nation*.

Prussian Freemasonry was to some extent a reaction against Jewish domination, by its exclusion of Jews from membership, it may be said to have contributed thereto in an especial way.⁽⁵⁹⁾ By its exclusion of Jews, who were freely admitted to membership of the Grand Orient or Humanitarian Lodges, stress seemed to be specially laid on the deification of the Prussian or German race and not of "Humanity" in general. In the statement drawn up by the Assembly of the Prussian Grandmasters on 16th February, 1924, this point of view is clearly stressed. The statement declares that the three Prussian Grand Lodges stand for "a German and Christian view of life. . . . because they are persuaded that there is no universal Humanitarian ideal and that, just as every personality has its root in race, only boundless love of and fidelity to one's race can develop personality."

In 1933, the Prussian Grand Lodges transformed themselves into Orders of Chivalry with a purely German symbolism. The National Grand Lodge, "At the Three Globes," founded by Frederick the Great in 1740, became the *National Christian Order of Frederick the Great*, with an ideal of pure Germanic Racial Nationality. It has been stated that even that transformation did not save them from being suppressed like the Grand Orient Lodges. One thing at least is certain, namely, that the "German Christian" attempt to introduce the neo-paganism of the so-called "German Faith" amongst German Protestants, which has been favoured by the National-Socialist Government, follows exactly the lines indicated in the declarations of the three Prussian Grand Lodges.⁽⁶⁰⁾

In addition, the persistent hatred of the Supernatural Life of Grace displayed by the National-Socialist Government seems indicative of the presence behind the scenes of some satanically-inspired group such as Masonry. It is true that it is unequivocally stated in *Mein Kampf* that a *Weltanschauung*, unlike a political party, cannot compromise. Still, every purely human movement tends to become less narrow in outlook and less bitter in action, when its leaders discover that dangers lie ahead. Yet the Pastoral Letter of the German Catholic Bishops read on July 6th, 1941, makes it clear that the fury of the persecution is not abating.

ITALY'S REACTION.

It is not necessary to speak in detail of the triumph of Judaeo-Masonic Naturalism in Italy and of the need for a reaction. The history of the Italian Revolution and the names of Mazzini and

⁽⁵⁹⁾ For the attitude of the three Old Prussian Lodges to Jews, cf. Wichtl, *Weltfreimaurerei*, etc., p. 55.

⁽⁶⁰⁾ Cf. *The Mystical Body of Christ in the Modern World*, pp. 311, 312.

Garibaldi are familiar to everyone.⁽⁶¹⁾ The enemies of the Supernatural Life seemed to have reached the zenith of their power when, in 1907, the Masonic Jew, Ernesto Nathan, was elected Mayor of Rome. "A Jewish Mayor in the Eternal City," wrote the Jew, Peter Ryss, "is symbolic of the new age."⁽⁶²⁾

The best way to set forth the guiding lines of the Italian Reaction against the Naturalism of the French Revolution is to point out the contrast between it and the Portuguese Reaction. In Portugal, as we have seen, the State, while not officially acknowledging the Catholic Church, yet accepts the fundamental distinction between the *personality* and the *individuality* of the human being, and is guided in great part by sound philosophy and the traditions of Portugal. Hence, though it allows of divorce from civil marriage, it does not allow of it in the case of Catholic marriages, and prepares for the day when the Portuguese nation, regenerated after long years of naturalistic decay, will joyfully acknowledge the full Divine Plan for order.

In Italy, on the other hand, the State has returned to full acknowledgment of the Catholic Church and the supernatural order. In the Encyclical Letter, *Casti Connubii*, *On Christian Marriage*, Pope Pius XI singles out for special praise Article 34 of the Italian Concordat with the Holy See, in which "the Italian State desirous of restoring to the institution of Matrimony, which is the foundation of the family, that dignity conformable to the traditions of its people, assigns as civil effects of the Sacrament of Matrimony all that is attributed to it by Canon Law." He then adds: "This peaceful settlement and friendly co-operation is such as befitted the glorious history of the Italian people and its ancient and sacred traditions. . . . This might well be a striking example to all, of how, even in this our own day (in which, sad to say, the absolute separation of the civil power from the Church, and indeed from all religion, is so often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin."

Nevertheless, while accepting the supernatural order, the Italian State has shown unmistakable signs of a wrong philosophy, in regard to the natural order of life, especially concerning the distinction between *personality* and *individuality*. Signor Mussolini has written: "Fascism conceives of the State as an absolute, in comparison with which all individuals or groups are relative, only to be conceived in their relation to the State."⁽⁶³⁾ Again, in the

⁽⁶¹⁾ Cf. Deschamps, S.J., *Les Sociétés Secrètes et la Société*, pp. 253-394. Mazzini and Garibaldi were, of course, both Masons.

⁽⁶²⁾ *La Tribune Juive*, 14th May, 1921. Quoted by Wichtl, op. cit., p. 58.

Encyclical Letter, *Non abbiamo bisogno*, Concerning the Apostolate of the Laity, speaking of the attacks on Catholic Associations of Youth by the Italian Government, Pope Pius XI wrote: "We find ourselves confronted by a mass of authentic affirmations and no less authentic facts which reveal beyond the slightest possibility of doubt the resolve . . . to monopolize completely the young from their tenderest years up to manhood and womanhood, for the exclusive advantage of a party and of a régime based on an ideology which clearly resolves itself into a true, a real pagan worship of the State—that Statolatry, which is not less in contrast with the natural rights of the family than it is in contradiction with the supernatural rights of the Church." Hence the formula adopted by Signor Mussolini: "Nothing against the State; nothing outside the State; everything in the State and for the State," must be interpreted as denying that the State is for the development of the *personality* of members of Christ. Accordingly, human beings are merely *individuals*, emanating as it were from the national organism and having for complete final end of their existence the good of the State.

This stressing of human *individuality* to the exclusion of human *personality* seems to me to be the ultimate reason for the differences between the Portuguese corporate organization and the Italian. Dr. Lucey, in an article on *The Principles of Fascism* in the *Irish Ecclesiastical Record* of April, 1939, sums them up in excellent fashion. "In the first place," he writes, "the Portuguese Corporations are intended to be autonomous bodies, whereas the Italian Corporations are governmental organs. In the second place, Portuguese corporatism is integral, whereas Italian corporatism is exclusively economic. Integral corporatism, the corporatism of the Encyclicals, is defined in the authoritative *Le Siècle du Corporatisme* by M. Manoïlesco as 'that which considers as corporations, endowed with an autonomous organization and their own rights, not only the economic corporations, but also the social and cultural corporations of the nation, such as the army, the judiciary, the corporations of national education, of public health, of the sciences and of the arts.' Fascist corporatism, on the other hand, embraces only the forces of production, namely, business, trade, agriculture and certain of the professions." Instead of being free associations of human persons destined to aid families to cultivate the personality of their members, Italian corporations seem to be emanations of the State. In the Encyclical, *Quadragesimo Anno*, Pope Pius XI praises the good work done by them, but makes certain reservations with regard to their excessively bureaucratic character. "Little re-

(63) *The Political and Social Doctrine of Fascism*. Quoted by Rev. C. Lucey, D.D., in *I. E. Record*, March, 1939, p. 249.

flection is required," he writes, "to perceive the advantages of the institution thus summarily described: peaceful collaboration of the classes, repression of Socialist organizations and efforts, the moderating influence of a special ministry. . . . [Nevertheless] it is feared that the new syndical and corporative institution possesses an excessively bureaucratic and political character, and that, notwithstanding the general advantages referred to above, it risks serving particular political aims rather than contributing to the initiation of a better social order."

What are the currents that have contributed to bring about this deviation from Catholic tradition and sound philosophy in the Italian system as compared with the Portuguese? Three must be singled out for special mention.

The first is the revival of the Imperial traditions of the ancient Roman State. The deification of Imperial Rome and the practical consequences of that doctrine in the relations of the State and its subjects are well-known. The State-divinity became incarnate in the Emperor and the Emperor's will was law. The greatest jurisconsult of antiquity, Ulpian, set forth the doctrine in most precise terms. "The prince's good pleasure has the force of law," he writes, "since in virtue of the Royal Law which is the source of his authority, the people have conferred on him and incorporated in him the whole body of their rights and their powers."⁽⁶⁴⁾ The practical consequences of such a theory are evident. The Emperor could do what he liked.⁽⁶⁵⁾ He was above all laws and was bound by none.⁽⁶⁶⁾ Everything belonged to him: possessions, bodies, souls. He was the arbiter of all existences, the fount of all rights, the *raison d'être* of all human effort. The subjects of such a State were mere individuals. Personal rights, as is clear from a well-known incident in the Gospel, were non-existent. The fear of the loss of Caesar's friendship, of the friendship of the omnipotent despot governing the world, caused Pilate to disregard the rights of the Just One. Here we have one source of the exaggeration of the rôle of the State in modern Rome.

The second source, which it is unnecessary to dwell upon, is the tendency towards State-omnipotence and State-socialization developed by years of Masonic deformation. When all those little divinities called men, who are all equally God, constitute a society by an arbitrary contract, all power is concentrated in the Sovereign People. This current leads to the Divinity-State.

⁽⁶⁴⁾ Ulpian, L. I. Dig., tit. IV, par. 1. Quoted by Godefroid Kurth, *Les Origines de la Civilisation Moderne*, vol. I, pp. 12, 13.

⁽⁶⁵⁾ *Quod libet, licet* (Spartian in Anton. Caracalla, p. 132, A. Casaubon).

⁽⁶⁶⁾ *Princeps legibus solutus est*, L. I. Dig., tit. III, par. 31, Ulpian.

The third source is the influence of the Hegelian philosopher, Giovanni Gentile. That Hegelian philosophy leads to the divinization of the State we have already seen when studying Germany's reaction. The Hegelian character of Gentile's thought may be readily deduced from the following statement: "The State," he writes, "is within us. It lives and is destined to live in our intelligences, our wills and our hearts. There it is destined to grow and develop, and become ever more conscious of its duties and its ends."⁽⁶⁷⁾ That Gentile exercised an undoubted influence on the development of Fascist thought during some years is quite certain, according to Monsieur Paul Cuche in his lecture at the *Semaine Sociale de Reims* in 1933.

The Fascist theory of the rôle of the State led to a breach of the Concordat and to a sharp protest from Pope Pius XI, in November, 1938. Signor Mussolini, as Minister of the Interior, drew up a decree for the defence of the Italian race. The first article of this decree stated that "Matrimony between an Italian citizen of Aryan race and a person belonging to another race is forbidden. Matrimony celebrated in a way contrary to this decree is invalid." This Article violates Article 34 of the Concordat signed in the Lateran Palace on February 11, 1929, which we have already quoted. A marriage between an Italian Catholic and a Jewish convert to Catholicism celebrated in due form by the Church would thus be deemed invalid by the State. Now, the Italian State could quite legitimately withdraw the rights reserved to citizens from Jews and from the offspring of a marriage such as that just mentioned, thus undoing in part the work of the French Revolution, but it should respect their rights as persons. One of those rights is that of contracting a valid marriage by observing the laws of the Catholic Church concerning marriage.

The new Italian State did splendid work in suppressing Freemasonry, which is not only an insult to Our Divine Lord but a disgrace to civilization. It is to be hoped that Italy will go on to bring its philosophy of life fully into harmony with the rule of Christ the King, by getting rid of the infiltrations of ancient and modern paganism, which result from man's usurping the place of God.

(67) Quoted by Monsieur P. Cuche in his lecture at the *Semaine Sociale de Reims*, 1933.

PART V.

ECONOMIC DECAY
and
THE DIVINE PLAN FOR ORDER.

CHAPTERS XVII—XXI.

CHAPTER XVII.

SOME ASPECTS OF ECONOMIC DECAY.

We have seen in Chapter III that Economics is the science which studies the component cells of the State, namely, families, in the constituent relations of their members and in their conditions of existence. Economics, then, will study: firstly, the constituent relations of the members of Christ who form the family; secondly, the science of the production, distribution and exchange of natural wealth, in view of securing that sufficiency of material goods, which is normally indispensable for the virtuous life of members of families; thirdly, the auxiliary art of the manipulation of money or artificial wealth, which is meant to facilitate families in procuring by exchange the above-mentioned sufficiency. According to right order, then, money or exchange-medium is for the production of material goods and the production of material goods is for the virtuous life of members of Christ, of which the foundation is laid in the Christian family. A full account of economic decay since the 13th century, therefore, would have to include: firstly, the story of the disruption of family-life through divorce and an outline of the havoc caused by the uprise of modern individualism under the influence of the Calvinist doctrine of predestination and of the revolutionary principle, "all men are equal." This should embrace also the history of the ruin of the guilds, the auxiliaries of family-life, and of the gradual subordination of man to production, leading to the Socialist and Communist reaction; secondly, the story of the increasing domination of production and producers by those who control finance and manipulate money; thirdly, an outline of the activities of the organized naturalistic forces which are ever seeking to eliminate the idea of membership of Christ from social and economic life. The last-named forces would have to be considered from the point of view of their connexion with all those processes of decay. In this Chapter, however, we can only touch briefly upon some aspects of this complicated question.

THE ENGLISH REVOLUTION OF 1688 AND THE BANK OF ENGLAND.

The English Revolution was quickly followed by the foundation of the Bank of England. That was an event of outstanding

importance in economic history. With the foundation of the Bank of England, the Sovereign authority in England, the country that was destined to exercise a preponderating influence on commerce and finance in the modern world, definitely handed over the creation of money or exchange-medium to a private company. "The special character of this new institute, the Bank of England (the charter of which dates from July 27, 1694), lay in this," writes Mr. Belloc, "that when it made out a paper promise to pay, all the resources of England were to be put at its disposal to enable it to keep that promise—in other words, its credit was not private but public. . . . This was in effect to give the Bank of England the right of creating money. It could not coin the metals, gold and silver; the Government reserved its right to do that; but it could print on a bit of paper, 'I, the Bank of England, promise to pay the bearer five pounds,' and the bearer knew that there would be no default so long as a government responsible for the Bank Charter existed and could force people to pay taxes. . . . The Bank of England paper being thus guaranteed there need be no hurry to cash it; it could pass from hand to hand in the same way as current metallic coin. But the Bank of England was not a department of Government, as it should have been. It was an independent corporation, privileged and guaranteed by Government, but pursuing a policy of its own; and from that day onward in greater and greater degree the Bank of England has had the last say in any Government policy involving expense, and particularly in the matter of foreign wars and coercion of dependencies. The effects of this revolution in national finance were enormous. In the first place, it powerfully strengthened the already strong support given by the big money-dealers in the City to William's Government. A Jacobite restoration was under no obligation to honour the bond of the usurping Government, and thus . . . every one who held Bank of England paper had an interest in maintaining William upon his imitation throne."⁽¹⁾

That point has been frequently mentioned. What has not been so frequently noticed is that with the English Revolution of 1688 there began the transference of the Jewish financial centre from Amsterdam to London. The Jewish Nation, in pursuit of its naturalistic Messianic ideal, has always aimed at control of trade and commerce and also of bullion. That means, as we say to-day, control of raw materials, of imports and exports, of price-fixing and of gold. When the arrogance of the Jews and their double-dealing with regard to religion had led to the establishment of the Inquisition and their expulsion from Spain and Portugal, they transferred their centre of financial action to Amsterdam and the

(1) *A Shorter History of England*, pp. 455, 456.

Netherlands.⁽²⁾ The Dutch drove the Portuguese out of some of their positions in the East Indies, such as Ceylon and Java, during the 16th century, and Amsterdam and Antwerp became great centres of trade. With the Revolution, the change-over to London began. We read in Hyamson: "The Jewish merchants who accompanied William III transferred the bullion trade from Amsterdam to London."⁽³⁾

THE JEWS AND WILLIAM OF ORANGE'S EXPEDITION TO ENGLAND.

Amongst Jewish writers who refer to the matter, Lucien Wolf, James Picciotto and Albert M. Hyamson may be quoted. In his *Essays in Jewish History*, Lucien Wolf writes: "Isaac or Antonio Suasso of Amsterdam, who was created by Charles II of Spain, Baron d'Avernas . . . presented William of Orange with two million crowns for the purpose of the expedition which won him the English throne, stipulating only that it should be repaid in the event of the enterprise being successful."⁽⁴⁾ Again, James Picciotto in his *Sketches of Anglo-Jewish History* states: "It is asserted that without the Jews of Amsterdam, the King could never have reached the throne of England, for his intended expedition was at a standstill for want of funds, until they advanced some very large sums. If such was the case, the loans in question must have been effected to the Government of the Republic, and not to the Stadtholder personally, for we are informed by Lord Macaulay, that soon after the Chief Magistrate of Holland had ascended the throne of England, the English Parliament voted a grant of £600,000 to repay the Dutch Republic for the costs of the expedition."⁽⁵⁾

On the other hand, Albert M. Hyamson in his *History of the Jews in England*, just before the statement previously quoted from him about the transference of the bullion trade from Amsterdam to London, remarks: "It has been said that Dutch Jews were largely instrumental in furnishing the means that rendered

(2) The Inquisition, as we know, did not succeed in putting an end to double-dealing with regard to religion. We read in *The History of the Jews in England*, by the Jewish writer, Albert M. Hyamson: "At the same time [1643] the Portuguese ambassador in London, Antonio de Souza, was himself a Marrano or Crypto-Jew, and it was in the chapel of his embassy that the small colony of Spanish and Portuguese merchants used to assemble weekly, nominally to hear Mass, in reality, however, to join in divine service in accordance with Jewish rites."

(3) *Op. cit.*, p. 188. For an interesting outline of the relations of the Jews with Spain, Portugal, Holland and England, see a pamphlet, *The Jews and the British Empire*, by L. Fry (the M.C.P., 93 Chancery Lane, London, W.C.2).

(4) *Jewish Historical Society of England*, 1934, p. 215.

(5) Trubner and Co., 1875, p. 53.

his descent on England possible, and the Dutch-Jewish financier, Francisco Lopez Suasso, Baron d'Avernas-le-Gras, who afterwards settled in England, has been singled out for mention as one who advanced large sums to William. The authority for this statement has, however, never been given, and no reference to it can be found either in the State records or in those of the Suasso family."⁽⁶⁾ Further on, Ilyamson adds: "Under William and Mary, Suasso became famous in political and financial circles, and in the following reign Sir Solomon Medina ('the Jew Medina') was, to the outside world, the leading Jew of his day. Following William III to England, Medina became the great army contractor in the wars that succeeded his arrival. For his services he was knighted, being the first professing Jew to receive that honour, but his chief title to notoriety consisted in the charges preferred against him, and more or less proved, of having bribed, on an extensive scale, the great Duke of Marlborough. A contemporary of Medina, Manasseh Lopez, was also one of the most prominent financiers of his day. In that department of activity, however, the leading member of the Community was undoubtedly Sampson Gideon, known in the Synagogue as Sampson de Rebuah Abudiente (1699-1762). The son of a West Indian merchant, who was engaged in business in the City, Gideon, by a remarkable display of sagacity, judgment, and courage, succeeded in raising himself from very modest beginnings to the position of trusted adviser to the Government, a landowner, and the founder of a noble house. . . . In an earlier crisis, that of the South Sea Bubble, Gideon was also among the few who were not carried away by the whirlwind of speculative excitement, and consequently stood clear of the crash that succeeded. The Jews, as a whole, stood aside from the wild speculations of the time, and were among the few whose fortunes passed through the ordeal unimpaired."⁽⁷⁾

We know that it was the treason of John Churchill, Duke of Marlborough, that decided the issue in favour of William of Orange and against James II, the legitimate ruler of England, after William's landing. At the baseness of Churchill's act of treachery, even William expressed a measure of disgust.⁽⁸⁾ Had Churchill already been in touch with those who were providing William with funds? It is not impossible in view of his later relations with Medina.

(6) London, Methuen, 2nd Edition, 1928, p. 187.

(7) *The History of the Jews in England*, pp. 216, 217.

(8) Cf. Belloc's *Shorter History of England* (p. 441) as well as his *James the Second* (p. 223), and *The Enigma of James II*, by M. V. Hay (p. 141). Cf. also *King James the Last*, by Jane Lane (p. 222). The poet, John Dryden, says that those who drove out James II and brought in William of Orange were "a company of men perhaps as destitute of honour and as God-forsaken as any of which history has record" (Quoted in *Great Catholics*, Sheed and Ward, p. 266).

With regard to Picciotto's remark that the sums advanced were given not to William, but to the Dutch Republic, it is hardly conclusive, even when supported by Macaulay's testimony. A promise of an army contractorship, for example, by William of Orange, in the event of success, would certainly elicit an advance. Hyamson informs us of Medina's contractorship for the continental army. He also mentions that Isaac Pereyra acted as Commissary-General of the Army in Ireland and speaks of the payment he received.⁽⁹⁾

The non-Jewish writer, Werner Sombart, has some interesting remarks about the number of Jews who accompanied William of Orange. "Towards the end of the 17th century," he writes, "we find the Royal Exchange (since 1698 Change Alley) already full of Jews. Their number was so great that a special section of the building was known as Jews' Walk. 'The Alley is thronged with Jews,' writes a contemporary.⁽¹⁰⁾ . . . Whence came this sudden influx of Jews? We know all about it now. It was due to the numerous Jews who came over from Amsterdam in William III's suite. They brought with them, as we have already said, the complete technique of Stock-Exchange business.

"That the statements made by John Francis with regard to these events are in complete accord with the facts is proved by the numerous testimonies that have been brought forward in recent years for the first time, particularly by Jewish writers. The Stock-Exchange appeared suddenly like Minerva, in other words, it came on the scene fully equipped. The chief negotiators of the first English loans were Jews. They were the advisers of William of Orange and one of them, the rich Jew, Medina, was Marlborough's banker. He paid Marlborough a yearly pension of £6,000 and in return obtained the first fruits of war news. The victories of the English army were as profit-yielding for him as they were glorious for England. All the tricks and artifices capable of bringing about a rise or a fall, the false news from the war zone, the couriers supposed to have arrived, the secret coteries on the Stock-Exchange, the whole carefully concealed work of plot and intrigue with wheels within wheels, were well-known to the first 'Fathers of Change' and duly exploited by them. Besides Sir Solomon Medina, the Jew Medina, as he was called, whom one may consider to be the founder of speculative buying and selling [of shares] in England, we know of a whole group of big Jewish money-dealers in Queen Anne's reign, who carried on large style speculation. Manasseh Lopez, we know, made a large fortune thanks to a panic caused by a false report of the Queen's death. He bought up all the Government stocks

⁽⁹⁾ Op. cit., p. 189.

⁽¹⁰⁾ *The Anatomy of Exchange Alley or a System of Stock Jobbing* (1719). printed by J. Francis.

which rapidly fell in price. A similar story is told at a later date of Sampson Gideon who was known amongst the Gentiles as the great Jew Broker.

"To get an idea of the financial strength of London Jews at the beginning of the 18th century, we must bear in mind that there were then one hundred Jewish families with an annual income of £1,000 to £2,000 and a thousand with an annual income of £300, while some Jews, such as Mendes da Costa, Moses Hart, Aaron Francks, Baron d'Aguillar, Moses Lopez, Ferreira, Moses or Anthony da Costa, who was a director of the Bank of England towards the end of the 17th century, and others, were amongst London's richest merchants. But even more important than this creation of large scale Exchange speculation by big money-lenders seems to me the fact that professional stock-exchange business and thus professional speculation, as it is called, were introduced by Jews on the London Stock-Exchange."⁽¹¹⁾

THE BANK OF ENGLAND, LOCKE, AND FREEMASONRY.

(a) THE BANK OF ENGLAND.

It is extremely difficult to get information about the group of men that founded the Bank of England. This is regrettable, for their action exercised an enormous influence on the history of England and of the world. The foundation of the Bank seems to have been an integral part of the scheme to make of London instead of Amsterdam the world's financial centre.⁽¹²⁾ In Belloc's *Shorter History of England*, we read: "We now approach what is much the most important landmark in all these years and, after the Reformation and the destruction of the monarchy, the most important event in modern English history. At the end of the year 1692 a group of rich men, who made the politician Montague their agent, proposed to follow the method of State finance which the Dutch had founded long before, and to mortgage to their advantage the powers of government."⁽¹³⁾ Thus the Bank of England and the National Debt came into existence in 1694. The Protestant writer, William Cobbett, is very severe in his remarks on the foundation of the Bank of England. "An Act of Parliament was passed in the year 1694," he writes, "being the 5th year of William and Mary. . . . Thus arose loans, funds, banks, bankers, bank-notes, and a national debt: things that England had never heard or dreamed of before this war 'for pre-

⁽¹¹⁾ *Die Juden und das Wirtschaftsleben*, pp. 104-106. The first edition of this important work appeared in 1911. Five editions had appeared before 1924.

Hyamson says that Anthony da Costa, the first Jewish director of the Bank of England, was an agent for the Georgia Company.

⁽¹²⁾ Cf. *Die Juden und das Wirtschaftsleben*, by Werner Sombart, p. 104.

⁽¹³⁾ *Op. cit.*, p. 455.

serving the Protestant religion as by law established.' . . . The sum as first borrowed was a mere trifle. It deceived by its seeming insignificance. . . . The thing soon began to swell at a great rate, and before the end of the 'glorious' no-popery war, the interest alone of the debt, the annual interest, amounted to £1,310,492 a year, which, observe, was a greater sum than the whole of the taxes had yearly amounted to in the reign of the Catholic James II! So that here were taxes laid on for ever, mind that: . . . merely on account of this 'glorious revolution,' which was expressly made for the purpose of getting rid of a Catholic King; here were additional taxes laid on for ever to a greater amount than the whole of the taxes raised by that Catholic King! Thus does the justice of God work! . . . The scheme, the crafty, the cunning, the deep scheme, has from its ominous birth been breeding and fattening on the vitals of the country, till at last it has produced what the world never saw before—starvation in the midst of abundance!"⁽¹⁴⁾

In the quite "orthodox" *History of the Bank of England*, by the Greek professor, Andréadès, there is some information about William Paterson, but very little about the other members of that group of rich men spoken of by Hilaire Belloc.⁽¹⁵⁾ Paterson,

⁽¹⁴⁾ *History of the Protestant Reformation in England and Ireland* (pars. 402-411).

Henry VIII prepared the downfall of the English popular Monarchy, when he attacked the Divine Plan for order. The families that rose to wealth and power, thanks to the confiscation of the possessions of the Catholic Church, the Cecils, the Russells, the Cromwells and the rest, gradually hemmed in the Monarchy, then revolted against it and finally turned out the legitimate ruler of England, James II, the creator of the English fleet. They always feared a Catholic reaction which might endanger some of the possessions taken from the poor and from the education of the people. With the advent of William of Orange the triumph of the Aristocracy over the Monarchy was complete. But the foundation of the Bank of England meant that power and wealth gradually passed into the hands of the financiers and the speculators. The rule of the latter is called Democracy. An excellent outline of the struggle against the Monarchy is to be found in *The Tragedy of the Stuarts*, by J. D. Gleeson (Cecil Palmer).

⁽¹⁵⁾ In *The Fascist* of Oct., 1935, Arnold S. Leese speaks of William of Orange having been financed not only by Suasso but also by Franz von Schoonenberg, who was one of the Jew Belmontes, and adds that thus it is easier to understand "how, so soon afterwards, the Bank of England was projected by a Jew, Henriques." Unfortunately, he does not give any references. *Belmonte* is, of course, the Italian form of *Schönberg*.

"In the seventeenth century," writes Christopher Hollis in *The Two Nations* (p. 63), "England was an importer of capital from Holland. At the turn of the century London established itself as 'all that Amsterdam was,' and England became instead an exporter of capital. Or, to put the truth with more exact accuracy, an international gang which had up till then operated from Amsterdam, found it more convenient to operate from London instead."

according to Andréadès, was born in Dumfriesshire in 1658 and went to Amsterdam about 1685, Amsterdam being then the headquarters of the English Whigs. He apparently took part in the revolutionary movement of 1688, and must have been deeply involved in the Liberal agitation which preceded the campaign in England. After the revolution he settled in London, where he became rich and influential. In 1691, in association with Michael Godfrey and other London merchants, he proposed the foundation of the Bank of England, at the same time pointing out the need for a restoration of the coinage. Paterson was the chief promoter, but in spite of his repeated efforts, nothing came of it for three years. When the Bank was founded, Paterson became a director, with a salary of £2,000, but the Bank did not completely fulfil his expectations and a year later he resigned, after a disagreement with his colleagues. As a matter of fact, the exact cause of Paterson's retirement is not known.⁽¹⁶⁾

(b) LOCKE.

We have seen something of the influence of Locke's philosophy on the monetary policy of the Bank of England. A few details about Locke's career may be interesting. According to the article on him in the *Encyclopaedia Britannica*, Locke retired to Holland in 1683. . . . For a time he was in danger of arrest at the instance of the English Government. After months of con-

⁽¹⁶⁾ According to Andréadès, Paterson died in London in 1719, after having taken part in the famous Darian or Panama expedition, in which he lost £10,000. Parliament voted him £18,241 in 1715.

In *The Old Lady Unveiled*, by J. R. Jarvie (London, Wishart and Co., 1933), p. 9, we read: "The bibliography of the Bank is meagre and leads nowhere in particular. There is a quite excellent orthodox history published in 1908, but it reveals nothing of the vital secrets of the institution which would have a direct bearing on the financial debacle of the 'thirties.' . . . As Professor H. S. Foxwell says, in his preface to the book by Professor Andréadès just referred to: 'It [the Bank] never seems to have published any reports or even to have preserved its own minutes and accounts. We have mainly to rely for any official knowledge of its operations on the occasional returns extracted by Parliamentary Committees, and on the weekly returns under the Act of 1844, which competent judges have declared to be the most valuable result secured by that Act. . . . And the returns under the Act of 1844 are very inadequate. Neither source gives the mass of valuable information contained in the annual reports of the Banks of France and Germany, and indeed of most of the foreign banks. Hence there are many questions of Bank policy which can only be studied upon such basis as is afforded by hearsay, and the articles and occasional utterances of individuals.' Dr. Andréadès' history is one of two works written since 1900 which are to be found at the British Museum. The second volume, *The Bank of England from Within, 1694-1900*, by Mr. W. Marston Aeres, which was published two years ago, caused no perturbation among the directors. So innocuous is it, in fact, that . . . Mr. Montagu Norman wrote an introduction to the book."

cealment at Amsterdam, under the assumed name of Dr. Von der Linden, he escaped; but he was deprived of his studentship at Christ Church by order of the King (James II), and Oxford was thus closed against him. In 1688, Locke was at Rotterdam, where he was a confidant of political exiles including Burnet and the Earl of Peterborough, and he became known to William, Prince of Orange. William landed in England in November, 1688: Locke followed in February, 1689, in the ship which carried the Princess Mary.

According to William Cobbett, Burnet "received the thanks of Parliament for his *History of the Reformation*, that is to say, a mass of the most base falsehoods and misrepresentations that ever were put upon paper. . . . This man had, at the accession of James II, gone to Holland, where he became secretary to William (afterwards the 'Deliverer'), and where he corresponded with and aided the 'Glorious Revolutionizers' in England, and in 1689, the year after the 'deliverance,' the 'Deliverer' made him Bishop of Salisbury as a reward for his 'glorious revolution' services. This was the fittest man in the world to invent that which was destined to be a scourge to England (the Bank of England and the funding-system). . . . It had the two-fold object of raising money to carry on the 'no-popery' war and of binding to the 'no-popery' government all those persons who wished to lend money at high interest. . . . The scheme, which was quite worthy of the mind of the Protestant Bishop Burnet, answered its purposes: it enabled the 'Deliverer' to carry on the 'no-popery' war, it bound fast to the 'Deliverer' and his bringers-in all the base and selfish and greedy and unfeeling part of those who had money. The scheme succeeded in effecting its immediate objects, but . . . what a scourge did it provide for future generations!"⁽¹⁷⁾ Burnet, a Scotchman, would thus be behind the scheme linked with the name of another Scotchman, Paterson, but both seem to have been in close touch with "Dutch" financiers. Locke was useful as a writer.

There is another item of information about Locke, which is not mentioned in the *Encyclopædia Britannica*. In *The Constitutions of Freemasonry or Ahiman Rezon*,⁽¹⁸⁾ we find a letter from "the learned Mr. John Locke, to the Right Hon. Thomas, Earl of Pembroke, with an old manuscript on the subject of Freemasonry." The letter is dated the 6th May, 1696, and in it we read: "My Lord, I have at length, by the help of Mr. Collins, pro-

(17) *History of the Protestant Reformation in England and Ireland* (pars. 406-410). For further information about Burnet as a historian, cf. *The Enigma of James II*, by Malcolm V. Hay. Dryden speaks of him as "invulnerable in his impudence" (Quoted in *Essay on John Dryden in Great Catholics*, Sheed and Ward).

(18) Cf. notes (5) and (7) of Chapter IX.

cured a copy of that MS. in the Bodleian library which you were curious to see; and in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity. . . . I know not what effect the sight of this old paper may have upon your Lordship, but for my own part, I cannot deny that it has so much raised my curiosity as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly."⁽¹⁹⁾

In connexion with Locke's expressed intention to become a Freemason, it is interesting to note that in the same volume from which Locke's letter is taken there is to be found the statement that William III was initiated in 1690.⁽²⁰⁾

(c) THE BANK OF ENGLAND LODGE.

Many readers may be unaware that there is a Masonic lodge known as the *Bank of England Lodge No. 263*. From the history of this Lodge, published by order of the Bank of England Lodge and printed by Hadden, Best & Co., Ltd., in 1932, we learn that "of the nine Founders of the Lodge named in the Constitution three were engaged in the Bank of England, viz., Bros. William Mullins, William Garrett and Thomas Bliss. Bro. William Mullins was the first Treasurer, and Bro. William Garrett the first Secretary, the latter being succeeded in the following year by Bro. Thomas Bliss. Further, Bro. Benjamin Kiddell, who was the first joining member of the Lodge on 23rd October, 1788, was an official of the Bank of England. This, of course, makes it per-

(19) Whether Locke actually became a Freemason the present writer does not know. If he did so, he would be one of the many prominent writers who were strongly influenced in the direction of Naturalism by their membership of secret societies, for example, Descartes (probably), Spinoza, Leibniz, Goethe, Sir Walter Scott, Robert Burns and Dugald Stewart. With regard to the affiliation of Descartes and Leibniz to the Rosicrucian Society, cf. J. Maritain, *Le Songe de Descartes* (pp. 10 and foll.). Concerning Robert Burns's and Dugald Stewart's membership of Masonry, cf. *Robert Burns and his Masonic Circle*, by Dudley Wright. Sir Walter Scott's Masonic affiliation is certified to us by no less a person than Sir Alfred Robbins in *English-speaking Freemasonry* (p. 226). The proofs of the connexion of the Jewish philosopher, Baruch Spinoza, with the Rosicrucian Society are to be found in the *R. I. S. S. (Revue Internationale des Sociétés Secrètes)* of February 9th, 1930. The occult significance of Goethe's work is treated in the *R. I. S. S., Partie Occultiste*, vol. I (1928), pp. 129 and foll.: the article opens with the remark that several German Masonic Lodges claim the honour of having had him on their roll of membership. Cf. articles by M. P. Masclaux in *Le Mercure de France*, 1925 and 1928.

(20) *The Constitutions of Freemasonry*, p. 184.

fectly clear that the formation of the Lodge was primarily due to the activities of Freemasons in the Bank of England—hence the title given to the Lodge. The Founders, however, acted in the true Masonic spirit by allowing the Lodge to be available for all suitable men who were desirous of joining the Fraternity, and not confining its members to any particular Institution. . . . As bearing upon this question of the title of the Lodge, reference may be made to the stone discovered during recent excavations for the foundations of the new Bank of England building, of which stone a photographic copy is given. The two Masons whose names are engraved upon it, Bros. Thos. Dunn and John Townsend, who were contractors for the Bank of England building, were, in 1732, members of a Lodge, No. 5 in those days, which met at the Ship at the back of the Royal Exchange, and the Lord Montacute was Grand Master in that year. It may well be, therefore, that there was some connection between this Lodge, No. 5, and the Bank of England.”

DEFECTIVE PRINCIPLES ADOPTED BY THE BANK OF ENGLAND WITH REGARD TO THE ISSUE OF MONEY.

Money, as we have seen, has been invented to serve as a stable measure of exchange in view of facilitating families in procuring the material goods necessary for the virtuous life of the persons composing them. Material goods are produced by the application of the available labour to the resources of the country. Money is the indispensable means to enable this to be easily done in a complex society and thus permit the productivity of a country to be readily actualized.⁽²¹⁾ But the principle governing the injection of money into the country's industrial system must be the determination to actualize the country's potential resources in view of the **Common Good**. The endeavour must be to reach the point at which all the available labour and resources are being utilized in a manner respectful of the Catholic Church's programme

(21) In any highly-developed society, that is, in any society with multiple exchanges, money in some form is the *conditio sine qua non* of the reduction from potency to act of all the resources of the community, to use the phraseology of scholastic philosophy.

“The physical cost of afforestation is inescapable,” writes Prof. O’Rahilly, “whether we as a community can *afford* to do this or that is *primarily* not a problem of money-tickets at all; it depends ultimately on the available labour and resources. Forests cannot be grown in the Sahara; planting cannot be carried out if there are no available man-power, plant and tools. But, as we are living neither in a simple barter-economy nor in a regime of dictatorship-cum-serfs, money is an indispensable means, not on the physical level like soil and tools . . . but on the human organisational level” (*Money*, p. 308. Cf. also pp. 310, 322).

of the widest possible diffusion of property. There has to be a planned gradual development, but the increasing capacity of a nation to make and supply goods ought never to be hampered by the lack of the *means* to carry on the indispensable exchanges. As money is, broadly speaking, a claim on the goods capable of being produced by the persons owning property in a community, its rate of issue must be regulated by the rate of actualization of these goods. The regulation of the issue of money on other principles will lead inevitably to a defective and lopsided development of a country's resources.

In the history of the Bank of England, we find the issue of money regulated by two very defective principles. The first of these is more or less clearly embodied in the Tonnage Act or Bill of 1694, by which the Bank of England came into being almost by the back door.⁽²²⁾ The preamble reads: "A Bill for granting to their Majesties several Rates and Duties upon Tonnages of Ships, Vessels and upon Beer, Ale and other Liquors: for securing certain Recompenses and Advantages, in the said Bill mentioned, to Such Persons as shall voluntarily advance the sum of Fifteen hundred thousand pounds towards carrying on the War against France." The chief of the "Recompenses and Advantages," which were granted to the subscribers to the loan, who were to constitute a corporation to be known as "The Governor and the Company of the Bank of England" was that the corporation was to have *the right to issue notes up to the volume of its total capital*. "The Bank's capital was £1,200,000," writes B. D. Knowles, "the whole of which sum was to be advanced to the Government at a rate of 8 per cent., plus £4,000 per annum for expenses, or £100,000 per annum in all. The privileges of a bank were granted for twelve years to the Corporation, which was allowed to deal in bills of exchange or bullion, but not in merchandise, and . . . to manufacture and issue notes up to a volume equal to that of its capital. To use William Paterson's own words: 'The Bank hath benefit of interest on all moneys which it creates out of nothing.'"⁽²³⁾ When the Bank's Charter was renewed in 1709, the right was granted to double its capital and so its note issue.

Thus the issue of new money depended, not upon the rate of actualization of the country's resources, but upon the amounts borrowed from time to time by the Government, and these borrowings were largely for foreign wars. This was the beginning

⁽²²⁾ The expression "almost by the back door" is that employed in the *Encyclopædia Britannica* (14th Ed.), Vol. III, Art. *Bank of England*, p. 53. The expression is fully justified, for "neither the title of the Bill, 'Tonnage Bill,' nor its preamble was indicative of the fundamental and far-reaching considerations which were entailed." Cf. *Britain's Problem*, by B. D. Knowles, p. 47.

⁽²³⁾ *Britain's Problem*, by B. D. Knowles, p. 49.

of that phenomenon which has given rise to so much criticism since the Great War (1914-1918). Money is forthcoming in abundance for war but not for the peaceful development of the country. "The first advance," writes Mr. Belloe, "had been just over a million. In four years the National Debt was twenty millions, and in twenty years it was already over fifty millions. It became a permanent institution. In this fashion Governments were enabled, for their immediate purposes, to saddle posterity with the duty of financing their wars, whilst what was worse, wealthy men found an opportunity for levying a permanent tax upon the community. If you had £10,000 to invest all you had to do was to buy Government stock, and you were certain of getting your interest for ever out of the taxpayer."⁽²⁴⁾

Another defective principle with regard to the issue of money was adopted by the Bank of England about 1783. In the *Rise of the London Money Market*, by W. R. Bisschop, on pages 168 and 169, we read: "Whilst in 1780 the value of the notes in circulation was about £6,500,000, this amount had risen to £9,500,000 in 1783. About this time the Bank adopted the unfortunate theory that the note circulation should be contracted simultaneously with an efflux of gold from the Bank, in order to bring about a reflux of the specie withdrawn. . . . The author of this idea was Mr. Bosanquet." In a note the same author adds: "According to Mr. Bosanquet the single fact sufficed that gold was withdrawn from the Bank irrespective of the question whether it was required for internal circulation or for abroad."

Leaving for a later Chapter the question of the use of gold in foreign trade, it is quite clear that making the volume of money dependent on the volume of gold not only divorced the supply of money available in the country from any relation to the actualization of the country's productivity, but by causing the amount of money to fluctuate was bound to prove disastrous for the stability of the price-level. It is not necessary to elaborate the first point, as it is quite clear.^{(24) bis} The second is excellently treated by

⁽²⁴⁾ *A Shorter History of England*, p. 457.

"As the years went by, cheques came to oust bank-notes as a medium of exchange, and there was no longer any need for the Bank of England to go to the trouble, or even the small expense, of manufacturing notes on every occasion of Government borrowing" (*Britain's Problem*, p. 53, by B. D. Knowles).

^(24 bis) "This amount [the amount of gold held by the banks] bears no relation to the volume of world production, and especially of world harvests, which vary seasonally. The value of world agricultural production greatly exceeds that of all other production. So a big world harvest, or still more a series of such, means more food but not more money, and consequently a fall in farm prices. But most people in the world are still working on the land. If farm prices fall, the purchasing power of 70 per cent. of the world's population falls, and

Mr. Geoffrey Crowther in *An Outline of Money*. "The two functions of the gold standard," he writes, "are quite distinct. The first, aiming at control of the volume of note issue, is obviously concerned with the internal value of the currency; we may, therefore, call it the Domestic Gold Standard. The second, aiming at the stability of the external value of the currency, we can call the International Gold Standard. The cardinal point in the Domestic Gold Standard is clearly the proportion of volume enforced by the law between the gold reserve and the currency. The essence of the International Gold Standard is the convertibility of the currency into gold—that is, the fixed proportion of value between a unit of gold and a unit of the currency. . . . Not only is a minimum gold reserve a wasteful way of regulating the volume of the currency, it is also a most capricious one. For it does not stabilize the volume of the currency, it merely stabilizes the relations between the volume of gold and the volume of the currency, and if the volume of gold is itself fluctuating, the Domestic Gold Standard does not stabilize the volume of the currency but forces it to fluctuate. . . . An expanding, progressive world needs an expanding supply of currency, and if the annual percentage increment to the gold stock does not equal the annual percentage increase in the demand for currency there will tend to be either an excess or a deficiency of currency, and hence a tendency to rising or falling prices. This can be clearly seen from the monetary history of the nineteenth century."⁽²⁵⁾ Since "pursuit of price stability is not compatible with maintenance of the gold standard,"⁽²⁶⁾ the principle adopted by the Bank of England about 1783 was in reality the abandonment, by those manipulating the primary currency of the world, of the essential property of an exchange-medium.

Another evil arising out of the adoption of the Domestic Gold Standard is that gold can be cornered and thus the power to "see-saw" prices in different countries will fall into the hands of a few men. It is bad enough to have to endure instability of prices owing to the action of what we may call natural causes

industrialists lose their main market. So industrial prices fall, and with them, confidence. Slump conditions then prevail, with their accompaniment of unemployment and unsaleable surpluses of goods" (*Look to the Land*, by Lord Northbourne, p. 30).

⁽²⁵⁾ Op. cit., pp. 318-322.

⁽²⁶⁾ Op. cit., p. 356. Cf. pages 345 and 358 of the same work. On page 345 the author writes: "The Golden Rule is not a device for maintaining the sobriety of the price-level, but for ensuring that each national price-level shall be as drunk as every other." The Golden Rule, according to the same author (p. 342), is: "expand credit when gold is coming in: contract credit when gold is going out."

on the supply of gold: it is the very reversal of order to have the well-being of the community, the Common Good, at the mercy of a few schemers while the National Government looks on helplessly. "Always remember," writes Miss G. M. Coogan in 1935, "that the price of an ounce of gold in terms of the currency of any nation, is *purely arbitrary*: it is fixed either by law, as in so-called fixed-conversion countries (U.S., Holland, France), or by open market bidding by the gold brokers (England, the Colonies, Argentine, &c.) . . . Gold brokers, it is reported, meet daily in London at the office of the Rothschilds. The Rothschilds are very conveniently the agents for the Royal Mint. The following firms appear to constitute the assembly of gold brokers: Samuel Montague & Company, 114 Old Broad Street, London, E.C.2; Mocatta and Goldsmid, 7 Throgmorton Ave., London, E.C.2; Pixley and Abell, Palmerston House, Old Broad St., London, E.C.2; Sharps and Wilkins, 19 Great Winchester Street, London, E.C.2. After England suspended gold payments in 1931 the gold brokers began to change the purely arbitrary price of an ounce of gold in London and in the British Colonies."⁽²⁷⁾

"Gold has been cornered, scrambled for, and hoarded," said the Rt. Hon. Winston Churchill in 1932. "It has risen enormously in price, and the value of everything we have or earn has been diminished accordingly. This monstrous process has only to be continued long enough to shatter the civilization, as it has already broken the prosperity, of the world as we have known it."⁽²⁸⁾

The functioning of the Gold Standard will be dealt with at some length in the next chapter.

⁽²⁷⁾ *Money Creators*, pp. 86, 84, 85. In *Britain's Jewish Problem*, by M. G. Murchin (p. 136) we read: "At about ten minutes to eleven each morning, representatives of three Gentile firms (Sharps and Wilkins, Pixley and Abell, and Johnson Matthey) meet the representatives of three well-known Jewish concerns (Mocatta and Goldsmid, Samuel Montague and Co., and N. M. Rothschild and Sons) at the Rothschild office in St. Swithin's Lane, and in a remarkably short space of time the day's price for gold is fixed. . . . One of the firms mentioned, Johnson Matthey, is not a bullion dealing firm, but an assaying firm."

To reconcile what Miss Coogan says here with what we shall have to say in the next chapter about the determining influence of the American price-level, the following remarks of Mr. Geoffrey Crowther are useful: "As things are, the value of gold is now ultimately dependent only on the fact that the United States Treasury is willing to go on paying 35 dollars an ounce for it. Gold, in fact, is a pensioner of the dollar, and if ever its 35 dollar pension is withdrawn, its value might sink to what it would fetch in dentistry. The United States, as the world's greatest holder of gold, and the British Empire, as the world's greatest producer of gold, both have an interest in maintaining its value."

⁽²⁸⁾ Quoted in the Introduction to *Tyranny of Gold*, by Hiskett.

BERKELEY'S REDISCOVERY OF SOME SANF PRINCIPLES CONCERNING MONEY.

Christopher Hollis in his remarkable book, *The Two Nations*,⁽²⁹⁾ has an excellent chapter on the outlines of monetary reform proposed by George Berkeley, Protestant Bishop of Cloyne in Ireland, in his work, *The Querist* (1735-1739). Berkeley belonged to the English colonist minority in Ireland whom the triumph of William of Orange and the Penal Laws had placed in complete domination over the overwhelming majority, the ancient Catholic inhabitants of the country. In other words, he belonged to what was called in Ireland in later times the Ascendancy. This Protestant Bishop, in spite of his acceptance of Nominalism in philosophy, rediscovered in great part the nature of money, that is, some of the essential principles of its ordered functioning in society. A few extracts from Christopher Hollis's summary will obviate the necessity of quoting too many of the disconnected queries from Berkeley's work.

"One may throw the general lesson of the queries into a coherent narrative . . . as follows:—The fundamental service which a monetary system can render to a society is to provide a sufficiency of 'counters' to enable such goods as the producers wish to sell and buyers to buy to change hands. The business of the Government is to see that the general price-level remains stable. One article, through the demand for it increasing, may go up in price and another come down. But the price of articles in general must neither increase nor decrease. Any such general increase or decrease 'such arbitrary changing the denomination of coin, is a public cheat' (Query 28)."⁽³⁰⁾ On the other hand, an increase of goods and services to be exchanged demands an increase of tokens if the price-level is to be kept stable. "Whether counters be not referred to other things, which, so long as they keep pace and proportion with the counters, it must be owned the counters are useful?" he asked in Query 310. Thus we can see that Berkeley had rediscovered the two chief functions for which money had been invented, according to St. Thomas. He saw, too, what will be exposed at length in the next Chapter, that arbitrary increases and decreases in the amount of money, whether through the manipulation of notes or cheque (credit) money, is against justice, and he even asked in Query 290: "Whether it be not a mighty privilege for a private person to be able to create a hundred pounds with a dash of his pen?"

He was quite clear also that the material of which national money or exchange-medium was composed was a matter of in-

(29) London, George Routledge and Sons, Ltd. (1935).

(30) *The Two Nations*, p. 56

difference, for, in Query 35, he asked: "Whether power to command the industry of others be not real wealth? And whether money be not in truth tickets or tokens for recording and conveying such power? And whether it be of consequence what material the tickets are made of?" Neither was Berkeley unaware that the real backing behind all money is the national credit, that is, the national capacity to produce goods and render services. "Whether all circulation be not alike the circulation of credit, whatsoever medium (metal or paper) is employed, and whether gold be any more than credit for so much power?" he asks in Query 426. In Query 44 he had already asked: "Whether the opinion of men, and their industry consequent thereupon, be not the true wealth of Holland, and not the silver supposed to be deposited in the bank of Amsterdam?"

Berkeley, then, saw quite clearly that gold or silver was not required for the internal exchange-medium of a country in order to develop its potential resources. "With characteristic common sense," writes Christopher Hollis, "he tackled the problem of poverty. The first business of a country's economic system is to give its citizens the necessities of life. Does our system do this? It does not. Why not? Because there are not enough goods? No, but because the poor have not enough money. . . . So long as there was on the one hand the labour, the raw material, and the skill to produce new goods, on the other hand the desire to consume them when produced, for so long would the provision of money, sufficient to make that demand effective, do good to everybody and harm to nobody."⁽⁸¹⁾

Berkeley put the following questions in Queries 59 and 62: "Whether to provide plentifully for the poor be not feeding the root, the substance whereof will shoot upwards into the branches and cause the top to flourish? Whether a country inhabited by a people well fed, clothed, and lodged would not become every day more populous? And whether a numerous stock of people in such circumstances would not constitute a flourishing nation? and how far the products of our own country may suffice for compassing this end?" And later on he asked: "Whether upon the circulation of a national bank more land would not be tilled, more hands employed and consequently more commodities exported? Whether trade be not on a right foot when foreign commodities are imported in exchange only for domestic superfluities? Whether the quantities of beef, butter, wool and leather exported from this island, can be reckoned the superfluities of a country, where there are so many natives naked and famished? Whether we are not in fact the only people who may be said to starve in the

(81) *The Two Nations*, p. 62.

midst of plenty? Whether there can be a worse sign than that people should quit their country for a livelihood?"⁽³²⁾

Nevertheless, in spite of this clear perception on Berkeley's part of the relation of money to production and of production to human beings, *we must not omit to point out the fundamental disorder of his mind with regard to the full order of the world.* Berkeley's interest in the Irish poor, whom, in some of his *Queries*, he compares to 'Tartars,'⁽³³⁾ was all directed towards getting them to abandon the one True Faith. We see this quite clearly in *Queries* 255 and 289: "Whether a scheme for the welfare of this nation should not take in the whole inhabitants? And whether it be not a vain attempt to project the flourishing of our Protestant gentry, exclusive of the bulk of the natives?" This *Query* 255 was followed in the first edition of *The Querist* by *Query* 289 of Part I in the Appendix, which runs as follows: "Whether, therefore, it doth not greatly concern the State, that our Irish natives should be converted, and the whole nation united in the same religion, the same allegiance, and the same interest? and how this may most probably be effected?"⁽³⁴⁾ For Berkeley the way to get rid of the impoverishment of the country was not to relax the infamous Penal Code but to make Protestants of those, whom in his *Exhortation to Roman Catholic Clergy*, he calls "the true Aborigines, the natural Irish."⁽³⁵⁾ He goes on to suggest the use of the Irish language and of something like what later received the name of "Birds-nests" as the best means for the purpose: "Whether catechists in the Irish tongue may not easily be procured and subsisted? And whether this would not be the most practicable means for converting the natives? Whether, in defect of able missionaries, persons conversant in low life, and speaking

(32) *The Querist*, *Queries* 467, 172, 173, 446, 447. After having enumerated in *Query* 142 the amounts of beef, pork and butter exported from Cork in one year, he goes on to ask in *Query* 143: "Whether a foreigner could imagine that one-half of the people were starving, in a country which sent out such plenty of provisions?"

(33) *Query* 513 runs as follows: "Whether the Tartar progeny is not numerous in this land?" Cf. *Query* 512 also for an expression of the same "benevolent" attitude, with a sneer at Spain thrown in.

(34) Fraser's collection of Berkeley's works, published by the Clarendon Press (1901), has been used for *The Querist*. The *Queries* withdrawn by the author in the second edition have been placed by Fraser in an Appendix and are numbered as in the Three Parts, published in 1735, 1736, 1737.

(35) On page 10 of Francesco Olgiati's work on Berkeley, *L'Idealismo di Giorgio Berkeley*, we read: "As Bishop of Cloyne in Ireland, in spite of his Anglicanism, he ardently strives to relieve the miserable economic conditions of the Irish Catholics." This would need to be modified in view of Berkeley's real aims as shown by his writings, his *Primary Visitation Charge to the Protestant Clergy of Cloyne* in particular.

the Irish tongue, if well instructed in the first principles of religion, and in the popish controversy . . . may not be fit to mix with and bring over our poor illiterate natives to the Established Church? . . . And whether, in these views, it may not be right to breed up some of the better sort in the charity-schools, and qualify them for missionaries, catechists and readers?"⁽³⁶⁾

Berkeley did grasp the relation of money or token wealth to the production of real wealth and of the latter to human life, but his mind was in disorder with regard to the way Christ had laid down for membership of His Mystical Body. The poor "aborigines or natural Irish" had a far clearer view of the full order of the world in that respect. This fundamental disorder prevented Berkeley from seeing that his common sense views with regard to the function of money or exchange-medium would be brought to naught by the current of Liberalism or Separatism, initiated by Nominalism and enormously increased by the Lutheran separation of the Christian and the Citizen. Because of both these influences, as we have seen, the manipulation of money had ceased to be subject to membership of Christ and to the natural moral law. Berkeley, however, was blind to the fact that Protestant Individualism, into which he wished to draw Irish Catholics, was paving the way for the domination of money. Not only Protestantism but the Nominalism prevalent in the 18th century also tended to render nugatory Berkeley's partial grasp of the *nature* of money.

Berkeley resolutely throws overboard the hesitant semi-Empiricism or semi-Nominalism of Locke, who, though he confused intellect and imagination and the idea or intellectual grasp of the nature of a being with an image or sense-representation of it, yet continued to speak of an abstract idea of substance. For Berkeley, as a strict Nominalist of the Ockhamist tradition, every representation or image, consequently every idea, is concrete and particular.⁽³⁷⁾ Now, it is only through our intellectual grasp of the nature of an object that we are able to see that our views of it are complementary aspects of one whole. Sense-knowledge tends to section and separate. One individual is distinct from another. So, given the separation and sectioning of the prevalent philosophy, it was in vain for Berkeley to try to get his view of money accepted and embodied in a coherent view of life as a whole. By the very force of things, his attempt was destined to

⁽³⁶⁾ Queries 261 and 264. Berkeley was of opinion that it would be better to let Catholics enter Trinity College, without asking them to apostatize on entrance, better, that is, from his point of view, as a proselytizer. Cf. Query 191 introduced in the second edition of *The Querist*.

⁽³⁷⁾ Cf. *Introduction to the Principles of Human Knowledge* in Fraser's Edition. Cf. also *Le Point de Départ de la Métaphysique*, by le R. P. Maréchal, S. J., pp. 144-45.

be a failure. In spite of his efforts, money would go its own way as an independent entity governed by its own laws, with disastrous results for human life. The modern world was to learn the truth of Our Lord's words: "No man can serve two masters. . . . You cannot serve God and mammon" (St. Matth., VI, 24).

FRENCH ECONOMIC LIFE SACRIFICED IN ORDER TO ELIMINATE MEMBERSHIP OF CHRIST.

(a) FREDERICK THE GREAT AND THE FRENCH REVOLUTION.

The history of France since the French Revolution affords a striking illustration of what we have seen to be the *mot d'ordre* of the naturalistic or anti-supernatural forces—favour *for a time* a Protestant Power in order to ruin a Catholic Power. In the Masonic work, already quoted, *The Constitutions of Freemasonry or Ahiman Rezon*, published by the Grand Lodge of Ireland in 1858, certain important dates are given which must be here recalled. We learn that Frederick the Great of Prussia was initiated in 1738 and that, in 1761, he ordered his deputy to convene a Grand Consistory of Princes of the Royal Secret at Paris, to give a patent to Brother Stephen Morin to introduce that system to the world. Lastly, in 1762, Frederick, King of Prussia, was proclaimed Sovereign Grand Inspector General, 33rd degree, for both hemispheres. These dates are mentioned, because Frederick the Great used all his influence in Freemasonry to urge on the preparation of the Revolution and to weaken France. In addition, he did all in his power to divide France and Austria and to undo the good effect of the marriage of Marie Antoinette to the future king, Louis XVI, in 1770. How few realize that behind the efforts to make Marie Antoinette unpopular and to provoke such exclamations as "A bas l'Autrichienne!" was the sinister figure of that cynical scoundrel, the King of Prussia!

Fewer still understand that the hounding of the unfortunate daughter of Maria Theresa to her death was only an episode in the long drawn-out scheme by which Protestant Berlin took the place of Catholic Vienna as the cultural capital of the German-speaking peoples. "The hatred of the Queen for everything that bears the name of Prussian," wrote the German envoy, Baron von Alvensleben, 'is indisputable.' . . . This was one of the great crimes of the unhappy Queen—that she was anti-Prussian. Those amongst the French who still revile her memory would do well to remember that she was the first and greatest obstacle to those dreams of European domination that, originating with Frederick the Great, culminated in the aggression of 1870 and 1914. Marie Antoinette paid heavily for her aversion to Prussia. There can be no doubt whatever that certain of the libels and seditious

pamphlets published against her, before and during the Revolution, were circulated by Von der Goltz, the Prussian Ambassador, at the instigation of the King of Prussia. . . . There was thus a double strain of German influence at work behind the French Revolution—political and philosophical. The first, inspired by Frederick the Great and carried out by Von der Goltz; the second, inspired by Weishaupt and conducted by Anacharsis Clootz, the Prussian sent to France for the purpose.”⁽³⁸⁾

(b) BISMARCK AND GAMBETTA.

The work of destruction so ably inaugurated by Frederick the Great was carried on by Gambetta and the Freemasons who succeeded him in power from 1877 onwards, that is, from a few years after the disastrous defeat of France in 1870. A well-documented book by Mgr. Landrieux, Bishop of Dijon, entitled *La Leçon du Passé*, gives a moving account of the betrayal and the ruin of a great country.⁽³⁹⁾ *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, Protonotary Apostolic, goes over the same ground at greater length. In 1870, in the course of a conversation, Bismarck remarked to the Mayor of Rheims: “The Latin nations, France and the others, have their greatest source of strength in Catholicism. Once we have overthrown Catholicism in France, we shall be masters of France.” His instructions to Count Von Arnim, German Ambassador in Paris in 1871 and 1872, continue this line of thought. “I am about to begin a campaign against the Catholic Church, which will be long and perhaps terrible. . . . I shall be accused of persecution and I shall perhaps be obliged to have recourse to it. It is necessary, however, in order to complete the overthrow of France and (to) establish our religious and diplomatic superiority as we have already established our military supremacy. Well, I repeat it, in this task, the French Republicans will aid us: they are playing our game. What I am attacking in order to further my political plans, they will attack because of their anti-religious fanaticism. We can count on their help (Letter of Nov. 16, 1871). . . . The most certain means

⁽³⁸⁾ *The French Revolution*, by Nester H. Webster, p. 27 (1922). It is well known that it was in a Masonic Assembly at Frankfort-on-Main in 1784 that the deaths of Louis XVI of France and Gustavus III of Sweden were decreed. Father Abel, S.J., declared, in a sermon preached at Vienna in 1898, that it was his grandfather who had proposed this assassination. The proposal was accepted, and the two Brothers . . . Bade and Knigg were sent to Paris and Stockholm to stir up the lodges of the two countries to carry out the general plan of the Revolution. Father Abel said also that it was his father's dying wish that he should thus make reparation for this horrible crime. Cf. *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, Vol. I, pp. 213, 214,

⁽³⁹⁾ This work, written before the Great War (1914-1918), was published some years after that war.

to hamper the influence of France to our advantage is to weaken Catholicism. . . . If we can succeed in this, France is definitely finished" (Letter of 1872).⁽⁴⁰⁾

Gambetta, a half-Jew, Italian and Freemason, already Member of the Provisional Government which counted ten Freemasons out of eleven members, raised to power by Judaeo-Masonry in 1877, was Bismarck's agent and accomplice. In agreement with Bismarck, "Gambetta organized the most terrible of all civil wars, the religious war which paralysed all the efforts of the French nation to rise again."⁽⁴¹⁾ While Gambetta was stirring up French patriotism by his fiery speeches, he was dining every week at the residence of the Jewess, Païva, with Bismarck's emissary, Henckel, with whom he was discussing the terms of an *entente cordiale* with Germany on the basis of an alliance against the Catholic Church. Gambetta's slogan: "France's enemy is Clericalism," became the rallying cry of all the subsequent Masonic Governments which misgoverned France in the interests of Germany. It was practically suggested by Bismarck.⁽⁴²⁾

(c) THE ATTACK ON THE CHRISTIAN FAMILY BY DIVORCE.

We know that the sacramental union of husband and wife symbolizes the supernatural union of Christ and His Church. Given that fact, it was inevitable that the naturalistic French Revolution should assail Christian marriage and introduce divorce. Divorce was legalized in France in 1792. Already, in 1793, there were as many divorces as marriages, and in the year VI there

(40) This second letter was read in the Chamber of Deputies and inserted in the *Journal Officiel* of April 7, 1911. Bismarck was a Mason, needless to say. Cf. Deschamps, *Les Sociétés Secrètes et la Société*, Vol. II, pp. 377-379.

(41) Quoted from *Réponse à Déroulède*, by Madame Adam, in *La Leçon du Passé*. For full documentation the two works referred to should be consulted.

(42) "From the time of the Waddington Ministry in 1879, in which there were already six Freemasons out of nine Ministers, Freemasons were always in a majority in the Government. The Freycinet Ministry in 1890 had six out of ten; the Loubet Ministry in 1892 counted seven out of ten; the Ribot Ministry, also in 1892, seven out of ten. Even the famous Méline Ministry, opposed by the Lodges because it was too mild, counted seven out of eleven. The Rouvier Ministry in 1905 had eleven out of fourteen. The number of Freemasons in Parliament was out of proportion to their numbers in the country. When one reckons that there are not more than 25,000 Freemasons in France, and that there is only one Senator for every 30,000 electors and one deputy for every 20,000, there ought to be at most one Freemason in the Senate instead of 150 and two in the Chamber of Deputies instead of 242" (*La Leçon du Passé*, p. 21).

were more.⁽⁴³⁾ Napoleon maintained divorce. The Restoration abolished it. The Third Republic set about its reintroduction. A Jew, Naquet, proposed it in 1876. It was rejected. It was proposed again in 1881 and again rejected, but in 1884, it was adopted. In the *Dictionnaire Larousse*, Alfred Naquet is given as the man who got the divorce law voted.

In 1885, the year following the promulgation of the law, there were 4,123 divorces. In 1912 there were 14,579 as against 311,959 marriages or one divorce for every twenty-one marriages. "The orators who spoke in favour of the divorce law in the Senate and in the Chamber of Deputies," writes Mgr. Delassus, "maintained that the promulgation of the law would see a diminution in the number of adulteries. Yet the number of condemnations for this crime went on increasing. They held also that divorce would exercise a beneficent influence on the number of births. The number of births steadily diminished. They proclaimed that the relief given to those in despair would lead to a diminution in the number of those committing suicide because of family troubles. In 1883, there were 1,108 such cases: in 1889, there were 1,404. And Monsieur Georges Michel wrote, in a special study of the question in 1901, that there were three or four times as many suicides amongst divorced men and women as amongst married people."⁽⁴⁴⁾

(d) FINANCIAL COST OF ELIMINATING MEMBERSHIP OF CHRIST FROM FRENCH SCHOOLS.

The General Assembly of the Grand Orient had, already in 1870, voted in favour of laicizing all primary schools, that is, of eliminating every allusion to God, the Blessed Trinity, Membership of Christ, and the Supernatural Life, from the minds of French children. The proposal was again accepted unanimously by the same Assembly in 1877. In 1879, Jules Ferry, a Freemason, prevailed on the Chamber of Deputies to vote in favour of his Bill, which, according to the Masonic Bulletin, was essentially Masonic. Article VII of this Bill forbade any member of a non-authorized congregation to teach. The Bill was rejected by the Senate, but it was accepted a few years later. In 1882, a law was passed excluding religious instruction from school-programmes, and in 1886, a law prohibiting religious from teaching in the State schools. Manuals of Civics, then, took the place of the Catechism. Every trace of Christian thought was eliminated

⁽⁴³⁾ In the autumn of 1793, the introduction of a new Calendar was decreed by the Convention. The new era from which every trace of the Supernatural Life of Christ was to be banished was supposed to begin on 22nd September, 1792. This Calendar was used for official purposes up to 1806. Cf. Marion, *Histoire de l'Eglise*, Vol. IV, p. 307.

⁽⁴⁴⁾ *Les Pourquoi de la Guerre Mondiale*, Vol. I, p. 155.

from the class-books, and the old authors were subjected to an anti-God censorship and revision. The name of God was condemned to disappear even from La Fontaine's *Fables*.⁽⁴⁵⁾ Ferry brought in three Protestants to carry out the dechristianization of France, namely, Buisson, Steeg and Pécaut. Buisson remained director of primary education for eighteen years under twenty-seven ministries, from 1878 to 1896.⁽⁴⁶⁾

It would be interesting to trace all the steps by which the souls of French children were perverted and the ground prepared for the Socialists, the Communists and the Anarchists. At the time of writing his book, Mgr. Landrieux stated that 97,000 French primary teachers were affiliated to the Communist International and other revolutionary groups, while the remaining 20,000 non-revolutionary teachers got little encouragement from the ruling powers.⁽⁴⁷⁾ This story of perversion would take too long, however. We must limit ourselves to showing at what a heavy financial cost to France the behests of the naturalistic organizations were carried out. When the primary school was made obligatory for all and all the expenses were taken over by the Public Authorities, French Catholics built and endowed their own schools. From 1882 to 1904, they paid the public taxes for schools, to which they did not send their children, and at the same time maintained their own schools taught by religious. All the time the Masonic Society was crying out against the Catholic schools and demanding that the State should have a monopoly of education or at least that no religious should be allowed to teach in a public or private school. The religious were driven out of the schools in 1904. While the faithful Catholic families were

(45) Instead of *Petit poisson deviendra grand pourvu que Dieu lui prête vie*, which is what La Fontaine had written, young children had to read *Petit poisson deviendra grand pourvu qu'on lui laisse la vie*. In the *Grammar* of Larive et Fleury, the name of God kept its place, amongst the examples, down to 1905; in the edition of that year, *God* was replaced by *Wine*. And so on.

The Masonic programme was not carried out because of a demand for it on the part of the people. The laicization laws were voted by 329 deputies representing 2,738,204 electors out of 10,179,345 on the registers. "Was the country consulted about the laicization laws? No; and rightly so. The country, poorly instructed, would perhaps have replied that it did not want Godless teaching" (Clemenceau, in *La Justice* of 2nd December, 1886).

(46) In *Les Pourquoi de la Guerre Mondiale*, Vol. I, p. 361, it is stated that Buisson was expelled from Switzerland because of anti-Christian lectures and that he was a Freemason. Steeg's father, we read on page 362 of the same work, was a Prussian who, without being able to prove that he had taken out his naturalization papers, was elected deputy for Bordeaux. As soon as the younger Steeg became minister, he began to bring in his relations.

(47) Mgr. Landrieux refers to *L'Institutur français* of 15th June, 1922.

engaged upon this formidable task of trying to save their children, let us see the crushing financial burden laid upon the French people as a whole in order to make war on Our Lord.

If we take the average annual figure spent on Education by the State during the ten years that preceded 1882, we find that it was about 90½ million francs (90,412,138, to be accurate). Accordingly, the total expenditure on Education for the thirty years from 1882 to 1912 should have been about 2,715 million francs. As a matter of fact, the sum expended was 7,000 million francs. The difference between the two figures, 2,715 millions and 7,000 millions, namely, 4,285 million francs, represents what it cost the French State financially to eliminate all teaching touching the Kingship of Christ and membership of Christ from French schools. And in this figure, the additional expenses incurred by the Departments and the Communes are not comprised. Mgr. Landrieux says that the figure would have to be doubled, if they were included. He cites the case of the Municipal Council of Paris which had to borrow 77 millions in order to replace the schools closed as a result of the law of 1901.⁽⁴⁸⁾ And it was the same story from one end of the country to the other.

We have mentioned only the financial expense necessitated by the fact that "they [the Freemasons] had introduced the republican and democratic government in view of using it as a first-class instrument for the realization of their programme of universal laicization and national apostasy."⁽⁴⁹⁾ The moral results of the execution of this programme were deplorable. *Le Temps*, a Parisian non-Catholic paper, in its issue of 30th December, 1911, bewailed them. "The wastage of human resources is on the increase," we read, "the number of those who are worthless at school and in the army, who are useless for work, the number of

(48) The Law of 1901 is usually known as Waldeck-Rousseau's Association Law. By the terms of this monument of hypocrisy and iniquity it was declared on the one hand, in Article 2, that "persons may freely form associations, without any preliminary authorization," but on the other hand, according to Article 13, "no religious congregation can be formed without a special authorization accorded by law." Henceforward, all French citizens had the right to form associations in thousands, if they so wished, all except religious, who ceased to be persons, and this in spite of Article 10 of the famous Declaration of the rights of man: "Nobody may be molested for his opinions, even his religious opinions." Horrible crimes were committed in France in the name of this law. The *Journal des Débats* of January, 1910, related that the people of Pleslin, in Brittany, on the outbreak of an epidemic of typhus, demanded back the three Sisters who had been driven out. At a word from the Mayor, the three came back and spent themselves night and day for the sick. They were denounced by a local Mason to the Government and condemned at Rennes for infringement of the law.

(49) *Journal Officiel de la Maçonnerie française*, 1885, p. 262. Quoted by Mgr. Landrieux, op. cit., p. 18.

vagabonds and scamps of all kinds is on the increase. . . . The number of illiterates is on the increase." In 1882, the proportion of illiterates was 14 per cent., or 10 per cent. according to Paul Bert; in 1907, it had gone up to 25 or 30 per cent. In 1912, the number of illiterates entering the army was 24,000; in 1919 the number had gone up to 30,967.

In addition, the children would not go to a State-school, when there was a Catholic school to go to. In one department, Maine-et-Loire, 46 State-schools had only five pupils each, 29 State-schools only three, and 24 schools had not any pupil. In another, l'Ardèche, 65 State-schools had in all 255 pupils, while 65 Catholic schools had 3,062. One of the teachers of a State-school in this department had only one pupil, his own daughter. He sent her to the Catholic school and continued to draw his salary for doing nothing, as so many of his fellow-teachers, who had no pupils, were doing. No wonder decent French people, who did not understand the meaning of Masonic Naturalism, marvelled at the waste of money. They marvelled more when they learned what became of the confiscated property of the religious driven out of the schools and exiled. The shameful story is narrated at length by Mgr. Landrieux.⁽⁵⁰⁾

(c) LEGALIZED ROBBERY UNDER FALSE PRETENCES.

The annual assemblies of French Masonry urged on the Government to suppress the Religious Orders and Congregations and confiscate their property. The Assembly of 1896 proposed the confiscation of the property of the religious societies in order to devote it to old age pensions for workingmen. In 1898, the Lodges valued the property at 10,000 millions, and in addition to workingmen's pensions proposed to double the primary teachers' salaries.⁽⁵¹⁾ The property of the religious was confiscated, but the workingmen never got their pensions nor the teachers their increase of salary. Why? Because the liquidators and the lawyers filled their pockets, in other words, the expenses of liquidation were so heavy and the whole wretched business carried out with such little respect for the Common Good that nothing remained except a few crumbs—and ruins.

"Out of 108 liquidations carried out in 1907, 45 left only debts, nine just balanced the cost of carrying them out, while one, that of the Sisters of St. Bernard in l'Aisne, showed a profit of 50

⁽⁵⁰⁾ Op. cit., pp. 76-133.

⁽⁵¹⁾ In order to arrive at the utterly ridiculous figure of 10,000 millions, the property of several congregations was counted twice. Buildings that were simply leased by religious from Municipal Councils and Urban Councils, and which belonged to the cities and towns, were reckoned as belonging to the religious, and so on. Cf. Mgr. Landrieux, op. cit., pp. 94-95.

centimes. . . . A Trappistine Convent in the Pyrenees had cost a million. It was sold for 21,000 francs, out of which a donation of 120,000 francs had to be paid back. The net result was, therefore, a loss to the State of 99,000 francs. . . . But in every case, whether the sale resulted in a gain or a loss for the State, the liquidator did not neglect himself. He always made sure to get his share. The properties of the Carmelites at Tours and the Ursulines at Nice just covered the expenses of their sale, so that the State made no profit (but at least the taxpayers had not to pay for the ruin of a good work and the exile of some of the best Frenchwomen). The liquidator set aside for himself 6,500 francs and 6,255 francs, respectively."⁽⁵²⁾

The sordid affair caused such a scandal that at last, in spite of all the efforts of the Lodges, it was brought to light. "We should never have known anything about the business," writes Mgr. Landrieux, "if the band of vultures charged with plundering and robbing the Religious Orders and Congregations had displayed even a tiny bit of shame, at least outwardly, for the sake of appearances. But they perpetrated so many crimes, they went to such lengths and behaved in so shameless a fashion, that neither the Lodges, nor the Public Prosecutor, nor the Parliament, nor the President of the Republic, nobody in fact, could prevent the scandal from becoming public. In 1912, the Government had to yield to the pressure of public opinion and of the Press and hand over its liquidators to a Commission of Inquiry. And then the reality was found to be worse than it had been said to be."

It is unnecessary to go into the details of the sums the liquidators kept for themselves or gave to their lawyer friends. Some of the tit-bits given by Mgr. Landrieux are taken from the figures given in the Chamber of Deputies and from the pen of no less a personage than M. Combes, the Minister who, with M. Waldeck-Rousseau, another Freemason, is chiefly responsible for the whole business. The liquidators allowed themselves for travelling expenses four times the price of first-class railway tickets. One lawyer in the *dossier* of the Barnabite Congregation copied out a law-book which had no connexion with the matter, four times over, just for the sake of lengthening his work and getting money for doing nothing. Combes himself admitted that the liquidators had made of his great work, the suppression of the religious orders, a regular highway robbery. "Modern society," he added, "certainly had the right (*sic*) to dissolve the Congregations, but not to deliver them over to the rapacity of vampires."⁽⁵³⁾

Of course, as Mgr. Landrieux points out, honest Catholic buyers could not be found to take part in the auction of religious

⁽⁵²⁾ Mgr. Landrieux, *op. cit.*, pp. 122-123.

⁽⁵³⁾ Interview given by M. Combes to *Le Journal*, October, 1909. Quoted by Mgr. Landrieux, *op. cit.*, p. 120.

houses and stolen property, with the result that they were bought by Jews for little or nothing. It was a magnificent speculation for them, he adds, to get the Freemasons to drive out the religious and then take over some of the religious houses as a bargain.⁽⁵⁴⁾

The final crime was committed when aged religious who had been promised a pension from their plundered convents were allowed to die in want. Mgr. Landrieux quotes letters from a Freemason like M. Briand on the subject and even a protestation from M. Combes. It is time to ring down the curtain on these disgusting episodes in the systematic degradation of a great Catholic country. "What is really astounding," writes M. Robert Valléry-Radot, "is that never once during those years of national disgrace was the Grand Orient taken by storm and pillaged."⁽⁵⁵⁾

(f) THE WARNING OF THE GREAT WAR UNHEEDED.

The organized forces of Naturalism continued their nefarious work after the Great War (1914-1918).⁽⁵⁶⁾ They finally left France without aeroplanes or tanks for its defence, when the second European War began in September, 1939, that is, a few weeks after the official celebration of the 150th anniversary of the Masonic revolution of 1789.⁽⁵⁷⁾

In the book by M. Prache, *La Pétition contre la Franc-Maçonnerie*, to which allusion has just been made, the author writes as follows concerning "The Grand Orient Commission for External Relations": "French Freemasons are running the risk of being fooled and of compromising the interests of our country by their sectarian hate and their cosmopolitan dreams, which are designedly and cleverly encouraged by foreigners. This is to our mind the great danger which is hidden behind that mysterious institution called 'The Grand Orient Commission for External Relations.' French Freemasons are repeating the blunders of their predeces-

(54) "These shady transactions enabled the Twelve Tribes to plunge a few more roots in French soil" (Mgr. Landrieux, op. cit., p. 127).

(55) *La Dictature de la Maçonnerie*, p. 272. A petition against the nefarious action of Freemasonry, signed by 80,000 citizens, was presented to the Chamber of Deputies in 1902. Cf. *La Pétition contre la Franc-Maçonnerie*, by M. Prache.

(56) Mgr. Landrieux quotes the demand of the Grand Orient in 1923 for the application of the laws of 1901 and 1904 against religious. Op. cit., p. 70.

(57) The French were outnumbered six to one in the air in 1940. General Chambe, on the occasion of *La Semaine de l'Aviation* at Vichy, as related in the *Nouvelles de France*, 27th May, 1942, said that the French and English had only 1,706 aeroplanes against Germany's 5,200.

Of course, what is said here would need to be completed by an account of the traffic of the iron ore of Lorraine from behind the Maginot Line to Germany, for months after the outbreak of the war in 1939. Cf. article by Frank C. Hannighen in *Harper's Magazine*, March, 1940. The iron ore returned in the form of tanks and aeroplanes later on.

sors under the Second Empire: they seem to have forgotten the terrible lesson of 1870." The war which began in 1939 was a rude awakening for the dreamers.

In default of the Judæo-Masonic connexions of the French Ministers at the outbreak of the war, let us put down those of the Daladier Ministry, according to *Le Pilon* of July, 1938. They were as follows:—

"Édouard Daladier, President of the Council. Lecturer in Masonic Lodges.⁽⁵⁸⁾ Member of the League of the Rights of Man.

"Camille Chautemps, Vice-President. 32nd Degree. Sublime Prince of the Royal Secret. Very influential member of International Masonry.

"Georges Bonnet, Minister of Foreign Affairs. Dignitary of the Lodge '*La République*.' Almost certainly affiliated to English Masonry.

"Paul Reynaud, Minister for Justice. Jewish Agent. President of the Committee for the Defence of Central European Jews.

"Albert Sarraut, Home Secretary. Dignitary of the Grand Orient. Brother of Maurice Sarraut, one of France's chief Masons.

"César Campinchi. Navy. Lecturer in Masonic Lodges. Member of the Central Committee of the Jewish League against Racism and Anti-Semitism (L. I. C. A.).

"Guy La Chambre. Air-Minister. Has always been a faithful follower of Masonic policy.

"Paul Marchandeu. Minister of Finance. Venerable of the Lodge '*La Sincérité*' of Rheims. Member of the League of the Rights of Man.

"L. O. Frossard. Public Works. Half-Jew by his mother née Lévy. Member of the Lodge '*L'Internationale*.' Member of the League of the Rights of Man and of the L.I.C.A.

"Henri Queuille. Minister of Agriculture. Lecturer in Masonic Lodges.

"Jean Zay. Minister of National Education. Jew. Member of the Lodge '*Étienne Dolet*.'

"Paul Ramadier. Minister of Labour. Member of the Lodge '*L'Internationale*.' Member of the League of the Rights of Man and of the L.I.C.A.

"Fernand Gentin. Minister of Commerce. Affiliated to several Masonic Groups. Member of the League of the Rights of Man.

"Georges Mandel. Colonial Minister. Jew, whose real name is Jeroboam Rothschild. Dignitary of the Jewish Lodges '*B'nai B'rith*.'

"Jules Julien. Minister of Posts and Telegraphs. No information concerning him.

(58) A lecturer is a man who can be relied upon to speak in a way calculated to favour Masonry's plans. To these lectures, though given in lodges, non-Masons are admitted.

"Marc Rucard. Minister of Public Health. 33rd Degree. Member of the Council of 'Le Droit Humain.' Member of the Central Committee of the League of the Rights of Man and of the L.I.C.A.

"Champetier de Ribes. Pensions. Follows Masonic policy, but we have no information concerning him.

"De Chappedelaine. Mercantile Marine. Affiliated to the Masonic Group known as *L'Action laïque*.

"Raymond Patenotre. National Economics. Lecturer in Masonic Lodges. Contributed funds to the Popular Front."

We can add to this a somewhat earlier ministry, the Chautemps Ministry, as given in the *Revue Internationale des Sociétés Secrètes* of February 1, 1938. This Ministry comprised twelve Freemasons and four lecturers in lodges. The Freemasons were:—

Camille Chautemps, 32nd Degree Lodge ∴ *Les Démophiles* of Tours.

George Bonnet, Lodge ∴ *L'Internationale*.

L. O. Frossard, Lodge ∴ *L'Internationale*.

Marchandeaup, Lodge ∴ *Sincérité* of Rheims.

Jean Zay, Lodge ∴ *Etienne Dolet* of Orleans.

Sarraut, Honorary Member of the Lodge ∴ *Fraternité tonkinoise*.

William Bertrand, Lodge ∴ *L'Union rétablie* of Marennnes. Former Member of the Council of the Grand Orient.

Ramadier, Lodge ∴ *L'Internationale*.

Marc Rucart, Lodge ∴ *L'Internationale* of Orleans.

Max Hymans, Lodge ∴ *Isis-Montyon, Conscience et Volonté*.

Monnerville, Lodge ∴ *La Prévoyance*.

Raoul Aubaud, 32nd Degree, Former Member of the Council of the Grand Orient.

The Lecturers were: Édouard Daladier, Yvon Delbos, Pierre Cot, de Tessan.

There are some slight differences with regard to a few of the Ministers figuring on both lists. At the time of writing (November, 1941), it is impossible, on account of the war, to investigate these details.

APPENDIX.

CARDINAL PIE OF POITIERS AND NAPOLEON III.

In a memorable interview, in 1856, the Bishop of Poitiers, later Cardinal, said to the Emperor of the French, Napoleon III, who had boasted of having done more for religion in France than the Bourbons had done after their Restoration in 1815: "I am quite ready to do justice to your Majesty's religious dispositions and I certainly acknowledge the services that you have rendered to

Rome and to the Church. . . . Perhaps the Restoration did not do more than you have done. I am obliged, however, to add that neither the Restoration nor you have done for God what you should have done. Neither of you raised up His throne: neither of you disavowed the principles of the Revolution, of which, nevertheless, you combat the practical consequences. The social gospel which furnishes inspiration to the State is the Declaration of the rights of man, which is purely and simply the formal negation of the Rights of God.

"God has the right to command nations as well as individuals. It is for this that Our Lord came on earth. He is meant to reign by inspiring the laws, sanctifying the national habits and customs, enlightening the teaching, directing the councils, regulating the actions of governments as well as of their subjects. Wherever Our Lord Jesus Christ does not rule in this manner, there is disorder and decay.

"Now, it is my duty to tell you that He does not reign in our country and that our Constitution is far from being what the Constitution of a Christian and Catholic country should be. Our public law lays down that the Catholic religion is the religion of the majority of Frenchmen, but it adds that *the other forms of worship have a right to equal protection*. Is not that equivalent to proclaiming that the Constitution gives equal protection to truth and error? Well! does Your Majesty know what reply Our Lord Jesus Christ will give to governments which are guilty of such a contradiction? Our Lord Jesus Christ, King of heaven and earth, will reply: 'To you, governments which succeed one another, I also grant equal protection. I accorded this protection to the Emperor, your uncle; I accorded the same protection to the Bourbons, the same protection to Louis-Philippe, the same protection to the Republic and to you also the same protection will be accorded.'"

The Emperor interrupted the Bishop: "But surely you do not believe that such a state of things is suitable for the present day and that the time has come to establish this religious rule that you ask of me. Do you not know, Mgr., that all the forces of evil would be let loose?"

"Sire, when great politicians like your Majesty inform me that the time has not yet come, I have only to bow my head, for I am not a great politician. But I am a bishop, and as a bishop I reply: 'If the time has not yet come for Our Lord to reign, well! the time has not yet come for governments to last.'"⁽¹⁾

Later on, after the defeat of 1870 and the disappearance of Napoleon III, the preparations being made for the godless school,

(1) *The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 76-79.

by the Masonic Government of the Third Republic, seemed to Cardinal Pie to sound the funeral knell of France. "If you are going to set up schools," he said, "at which everybody must assist and in which everybody must be present except God, that outrage on human liberty and on religion will be the finishing stroke, the death-sentence. Sacrilegious and murderous hands will have written on the tombstone of our country: *Finis Galliae*."⁽²⁾

If the great Cardinal were alive to-day he would be saddened on reading the contents of the issue of March 23, 1943, of the French daily paper, *France*, published under the patronage of the Association des Français de Grande-Bretagne. This issue contains the announcement of the new Constitution for Northern Africa and French Equatorial Africa drawn up by General Giraud. According to this Constitution, the regulation, drawn up by Marshal Pétain for members of the Jewish Nation, with regard to French citizenship, is done away with everywhere except in Algeria. "It is the return to the position adopted by the French people in the Declaration of the rights of man of 1789." Account is taken of Mohammedan opposition in Algeria. The decree of the Marshal forbidding functionaries or agents of the French government to be members of secret societies is also abrogated. Freemasonry is again free to continue its anti-supernatural work. In the light of what we have seen this makes sad reading.

(2) Ibid., p. 190.

CHAPTER XVIII.

THE FUNCTIONING OF THE GOLD STANDARD AND ECONOMIC DECAY.

SOME FINANCIAL PRINCIPLES OF ST. THOMAS AQUINAS.

Money, according to St. Thomas, was invented by the art of man for the convenience of exchange by serving as a common measure of things saleable. "Natural wealth," he writes (Ia Ilae, Q. 2, a.1, c.), "is that by which natural wants are supplied, for example, food, drink, clothing, vehicles, dwellings and such like. Artificial wealth is that which is not a direct help to nature, as for instance, money. This was invented by the art of man, for the convenience of exchange by serving as a common measure of things saleable." As a *common* measure it ought to be *stable*. "As a measure used for estimating the value of things," writes St. Thomas (Comment. in Ethic., Lib. V, Lect. IX), "money must keep the same value, since the value of all things must be expressed in terms of money. Thus exchanges can readily take place and, as a consequence, communications between men are facilitated." Money is, therefore, essentially an exchange-medium. Stability in value is a property or necessary attribute of an exchange-medium. Money is meant to facilitate families in procuring by exchange the sufficiency of material goods required for the virtuous life of the human personalities composing them. The virtuous life of human persons is simply their ordered development as members of Christ.

The functioning of the gold standard with its alternate booms and slumps has led, not only to unemployment and starvation in every country in spite of potential sufficiency, but to something of a deadlock in international trade coupled with the destruction of food and the lessening of production. The fundamental reason for this lies in the perversion of order involved in the system. St. Thomas insists that money is intended to facilitate production, distribution and exchange, in view of strengthening the family life of members of Christ, actual and potential. Instead of that, men are sacrificed for production, while production and consumption, in their turn, are sacrificed for interest on debt. Instead of being an instrument of Politics and Economics, money has become an end. This fundamental disorder, the domination of

society by money and by those who manipulate money, must be rectified. The fundamental rectification is the return to the full doctrine of Membership of Christ's Mystical Body with all that it implies, as Pope Pius XI points out in *Quadragesimo Anno*: "Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further that they are 'one body in Christ, and everyone members one of another' (Rom., XII, 5), so that 'if one member suffer anything, all the members suffer with it' (I Cor., XII, 26)." Without that, peace cannot be lasting.

THE BANKERS' DISCOVERY.

We have already seen that bronze, iron and silver speedily came to be used as money or exchange-medium.⁽¹⁾ For many centuries, silver was the commodity chiefly employed, and it worked well, when exchanges were few or relatively few. Gold came to be used as money or exchange-medium much later. Then arose the business of storing the gold and silver tokens employed in the process of exchange. Individuals went into business as the keepers of strong-rooms for storing precious metals till the owners needed them, the owners meanwhile receiving receipts for their deposits. Since everybody was assured of the safety of the precious metals deposited in the strong-rooms, people began to hand the receipts from one to another without going to the trouble of getting out the gold or other precious metal and passing it on. It was much more convenient to transfer the receipt or the piece of paper. These pieces of paper were the storekeeper's or goldsmith's or banker's promises to pay precious metals upon demand. From the point of view of the history of the gradual advance of bankers to their present dominant position in modern States, this may be termed the first step. From the point of view of the ordinary man, and especially of the poor, who suffer most from the absence of social justice, it was the first mistake. "The public error, however," writes Miss G. M. Coogan, "lay not in trusting the private banker with their real money, but in carelessly allowing the private banker to issue his *slips of paper* in *substitution* and later in *multiply* for *real money*. This placed his private seal on a parity with the seal of the Government on its lawful money. This was the initial step of the process by which eventually

(1) The term "exchange-medium" is perhaps better, as it recalls the essential function of money. It also brings home better the reason of the demand for stability in the purchasing power of money. Stability is a property or necessary attribute of an exchange-medium. Cf. Chapter III, p. 60.

the money seal of the private banker actually took precedence over the money seal of the Government itself."⁽²⁾

The second public error lay in allowing the goldsmiths or bankers to exploit an observation that they had made. They saw that about 90 per cent of their total stock of gold remained in their vaults entirely undisturbed, and that only about 10 per cent of the precious metal was required for the normal transaction of business. The bankers then began to circulate far more promises to pay gold than they had gold to meet, and to collect interest on the fictitious money. The bankers "discovered that they could lend far more money than they possessed, that is to say, that they could issue far more promises to pay in gold than they could meet with all the gold in their coffers. This was because it was found in practice that the promised payments were never simultaneously demanded; in fact, except in crises, never more than one-tenth of these at any one time. This lamentable discovery was the origin of the world's monetary system to-day."⁽³⁾

What the bankers had discovered was simply the working of the law of averages. Modern organization of money and banking depends almost entirely on the law of large numbers. If tokens were issued, say, to about a dozen people, you could never predict what would happen. The whole dozen might walk in and claim gold. But when you are dealing with millions of people the lodgements and withdrawals will tend to cancel out. Similarly a company could not insure only twelve people, for it could not predict their mortality; but it can make a good statistical prophecy about twelve thousand. In the days of the gold standard, "redeemability of notes could normally be kept up, because though a number of people presented notes and obtained gold, a practically equal number presented gold and obtained notes. Thus it was not necessary to keep a gold backing for every note issued. It was sufficient . . . to keep a marginal amount, that is, sufficient to cover fluctuations about the average. . . . If then, redeemable tokens are issued on a sufficiently large statistical scale, the excess of withdrawals over lodgements in any period—and the excess of lodgements over withdrawals in some other period—will be reduced to a small fraction of the total concerned. Moreover, these fluctuations will become regular and predictable. . . . Thus it becomes quite safe . . . to issue redeemable tokens to which no gold corresponds."⁽⁴⁾

In other words, the goldsmiths or bankers found that they

(2) *Money Creators*, p. 16. For an excellent summary of the historical development of banking, see Chapter I of Prof. O'Rahilly's book, *Money*.

(3) *The Root of All Evil*, by Sir Reginald Rowe, p. 13.

(4) *Money*, by Prof. O'Rahilly, pp. 8, 9.

could not only lend nine-tenths of the gold originally entrusted to them, but also that they could put into circulation, through "credit-worthy" borrowers, their own notes or receipts up to ten times the amount of these nine-tenths and yet be certain in practice of being able to pay out gold on demand for the proportion of notes presented at the cashier's desk. By the covering of 10 per cent, the bankers were always able to maintain the illusion that the whole of their notes and receipts were convertible into gold or were "backed" by gold. "The successful maintenance of this illusion," writes Jeffrey Mark, "which depends essentially on the proportion of people in the community who, in practice, are likely to and do present their notes for gold redemption at the same time, is the 'convertible paper' and the 'sound' money of the modern banking system.

"Let us now consider some of the extraordinary consequences of this proceeding. There are, let us suppose, 10 original depositors, who each left with the goldsmith gold equal to one major unit of the currency. There are now in circulation 10 goldsmith's receipts, collectively equal to and actively functioning as 10 units of currency. But by loaning out the 9 unreclaimed units of gold to 90 borrowers as described . . . 90 of the goldsmith's personal notes are now in circulation and also function as 90 units of the currency. By virtue of the illusory gold-backing to his notes (the illusion never being destroyed as no more than 9 notes are simultaneously presented for the 10 units of gold in his vaults) the goldsmith has created 90 units of currency, which were not in existence before, *which he claims as his property*, which therefore must be repaid him, and on which he will charge interest, say at 5 per cent, until such time as they are repaid him. . . . The fact emerges that there are now 100 units of currency in circulation: 10 the property of the depositors, and 90 the property of the goldsmith, with a fixed yearly charge owing to the latter on every unit.

"It should be remembered that at the beginning of this proceeding the goldsmith *owned nothing whatever* (except of course the store-room). At the end of the transaction the original depositors still own the same number of currency units as they did at the beginning, . . . *whereas the goldsmith now owns, and therefore controls 90 units of currency*: his total receipts for both service charge and interest (over and above the ownership of the created currency) being 5 units of currency, i.e., half the value of the original gold deposits,—the whole of this extraordinary creation and appropriation of interest-bearing currency being based on *other people's money* deposited with him for 'safe custody.'

"If we add to this fact that these 'fictitious loans' (to borrow a convenient phrase from Prof. Soddy) were only granted against evidence of tangible security deposited with the goldsmith in an

amount always in excess of the loan, and that this security was confiscated by the goldsmith if these 'loans' were not 'repaid' when called, we have an accurate picture in miniature of the modern financial system, under whose dictates we all necessarily live and suffer. Modern finance, even in the complicated medley of bugaboo which is carried on under the sounding titles of High Finance and International Finance, is simply a vast elaboration and mystification based absolutely on these simple but monstrous principles."⁽⁵⁾

The toleration by the State of this practice of lending promises-to-pay to ten times the amount of money which the bankers had in their possession was the second and the more important step in the bankers' advance to control in modern States. From the point of view of the ordinary man, and especially of the poor, it was the second and more fatal error. In point of fact, Governments failed to realize that the so-called promises-to-pay, i.e. cheques, had become money, in fact, a far more important category of money than that issued by the State.

Having seen the fundamental principles underlying the orthodox functioning of the gold standard, let us now examine the system at work, first in national finance, and, secondly, in international trade. Before doing so, however, it is well to remind ourselves once more that money, according to St. Thomas, has been invented by the art of man for the convenience of exchange by serving as a common measure of things saleable. Like all common measures, such as the yard-stick and the pound-weight, it is meant to be stable. We shall see even more clearly as we go on that those into whose hands the creation of money was allowed to fall did not aim at facilitating the distribution of socially produced wealth, but at making money a source of revenue to the issuer and a means of arriving at the greatest possible control for themselves, by the creation of debt and the manipulation of the price level.

NATIONAL FINANCE AND THE GOLD STANDARD.

Let us first examine the approximate figures of the various elements composing the medium of exchange in Great Britain, the country of origin of the gold standard system of finance. The figures are taken from page 55 of the excellent work already quoted, namely, *The Modern Idolatry*, by Jeffrey Mark. They are not meant by the author of this book, published in 1934, to set forth the exact amount in use, but to give a fairly accurate idea of the proportion which each kind of exchange-medium bears to the others and to the whole amount. The actual figures may vary very considerably, but the ratios between the categories remain substantially the same.

(5) *The Modern Idolatry*, by Jeffrey Mark, pp. 66, 67.

In Great Britain, out of £2,500 millions of exchange-medium, approximately 10 millions are in copper or bronze, 40 millions are in silver, 450 millions in Bank of England notes, and 2,000 millions are what are called Bank deposits. Bank deposits are really loans made by the Banks and finally controlled by the Central Bank, in this case, the Bank of England. "Of the 450 millions in bank-notes some 250 millions represent the British £1 and 10/- Treasury notes issued during the World War, which in 1928, under the terms of the Banknotes and Currency Act, came under the control and are now the virtual property of the Bank of England. . . . State-issued money now consists entirely of the bronze (or copper) and silver coins, that is, about £50 millions. The Banks now own and claim as their property some £2,450 millions out of £2,500 millions. It is therefore clear that the British banks have created, except for about 2 per cent., and now own all the money in circulation in England, as a debt against the community. . . . The situation in the U.S.A., and indeed in all civilised countries today, is substantially the same."⁽⁶⁾

In 1934, therefore, about 98 per cent of the money of Great Britain was controlled by the Banks. We need not make any distinction from this point of view between notes and bank deposits, for whether on the presentation of security £1,000 is credited to a man's account in a bank ledger and he writes cheques against it, or he obtains that bank's own notes for £1,000 and spends them, a "deposit" has been created or an "advance"

⁽⁶⁾ *The Modern Idolatry, being an Analysis of Usury*, by Jeffrey Mark, pp. 55, 56. The proportion of money in Great Britain that is not bank-created is really less than 2 per cent, according to Mr. Reginald McKenna, quoted by Mr. Mark on p. 56.

"The amount of bank-created money increased from nothing at all in 1694, the date of the establishment of the Bank of England, to about £2,300,000,000 in 1920. Although the bulk of the expansion took place in the war years, that increase is at the average rate of well over £800,000 per month for 226 years!! . . . For over two hundred years, as production has expanded, so have various people usurped to an ever greater extent the right of issuing money (claims for goods and services). As a consequence, the Nation has never been able to reap the full benefit of its work. . . . The creation of money has always outstripped the production of commodities. . . . The system does not always mean prosperity for all the money-creators. . . . On the other hand, the appalling system of allowing people to issue money whenever it suits *them* to do so, regardless of whether it is in the interests of the nation as a whole, brings poverty without fail to the bulk of the population" (*The Principal Cause of Unemployment*, by D. W. Maxwell, pp. 41, 42. Published by Williams & Norgate, Ltd., London).

Instead of the expression "own," used in the above quotation from Mr. Jeffrey Mark, "controls" or "administers" would be more accurate. The Banks control the issue of claims against the community for goods and services. On the word "own," cf. *Money*, by Professor O'Rahilly, pp. 70-148, 358.

made—and money or exchange-medium has been brought into being. Notes give a clearer impression of new exchange-medium being put into circulation: that is all. "What is created in the first instance is a bank deposit or what is called a 'deposit.' For instance, if Mr. X obtains an 'advance' of £50 against Security on Dec. 30 and does not spend it, the bank balance sheet of Dec. 31 will include the following items among many similar items:—

Liabilities.

Deposit of Mr. X £50.

Assets.

Advance to Mr. X £50.

A bank 'deposit' has been created."⁽⁷⁾

"There is no economic difference," writes Prof. O'Rahilly, "between these two methods [notes and cheques] of creating new purchasing power. There would be no difference at all if, instead of giving the customer a book of blanks to be filled up as required, the bank were to issue a block of coupons of denominations such as 10/-, £1, etc. As things are, there is merely a slight juridical distinction between a bank note and a cheque: a note is an absolute obligation to pay; a cheque is a contingent obligation, it may be dishonoured if the customer has overdrawn beyond his agreement. . . . Hence there is no real social or economic difference between (1) a bank-of-issue which creates new purchasing-power by the emission of notes, and (2) a bank-of-deposit which creates new purchasing-power by the issue of credit transferable by cheque. The confusion of thought is chiefly due to the persistence of the word 'deposit' which no longer means *depositum* but a debt."⁽⁸⁾

These points must be insisted upon because of the mistaken idea that people have that "the function of the banker is, firstly,

(7) *The Principal Cause of Unemployment*, by D. W. Maxwell, p. 117.

(8) *Money*, pp. 69, 70. Cf. quotation from the same work in Chapter XXI, p. 528.

"The Bank Charter Act of Sir Robert Peel of 1844 nominally fixed the monetary system in this country up to the War. . . . It legislated to limit and ultimately to extinguish the issue of bank-notes in England except by the Bank of England, limiting the latter's issue to fourteen millions above the gold reserve (the so-called fiduciary issue). This effectively checked the expansion of the note currency, and the upshot was that the cheque, at first secretly, took the place of the note as a means of creating new money, and soon became the overwhelmingly preponderating form of the credit medium of exchange. . . . The borrower without money was allowed to draw cheques just as if he had money and to create an overdraft at the bank. The bank's balance-sheet was falsified so that it still balanced. For, on the one side, could be credited to the individual the limiting sum to which he was authorised to overdraw, and, on the other side, the same sum as owing as a debt of the individual to the bank" (*The Rôle of Money*, by Prof. Soddy, pp. 60, 61).

to take care of 'their' money, and, secondly, to make profits by lending 'their' money to other people at a higher rate of interest than they themselves allow on deposits or on checking accounts. In the true sense of the word, the public do not own any money at all, and the phrase 'bank-deposit' is a legal euphemism. Seeing that all money comes into existence as a debt created in favour of the banking systems of the world, the plain truth is that bankers must always lend their own (created) money, however much it may be criss-crossed between private 'debtors' and 'creditors' subsequently. No one really has any money to lend to the banks on 'deposit' because all money 'owned' by depositors derives from a loan made by the banks to somebody else. . . . Yet the line taken by bankers, when publicly explaining any new move in policy, is that they have done so to protect their depositors' money. . . .⁽⁹⁾ The situation is simply this. Seeing that all credit is created by bank loans, for every 'deposit' in a bank, there is an equivalent loan somewhere else in the banking system, so that the total of 'deposits' is equal to the totality of the bank loans. . . .⁽¹⁰⁾ The amount of money in existence is increased if the aggregate of loans granted is greater than the aggregate of loans repaid or called in (credit expansion). It is decreased if the aggregate of loans granted is less than the aggregate of loans called in or repaid (credit contraction). . . . Now the extent to which a bank can make loans is determined by its 'cash' holdings, which, in England, varies with the amount of its balance at the Bank of England, as the Rt. Hon. Reginald McKenna, the able Chairman of the Midland Bank, laid down at a meeting of the Midland Bank shareholders (in 1927): 'Variations in the quantity of money are due to variations in the total of bank cash. . . . The total of bank cash is determined solely by the action of the Bank of England.' The authority of the Bank of England in fixing the amount of money in England is therefore absolute. The genesis of all inflations or deflations of

(9) This is the line taken by the Irish Correspondent of the English paper, *The Sunday Times*, 9th Oct., 1938, accompanying the defence with sneering references to the Encyclical Letter, *Quadragesimo Anno*.

(10) The author points out in a note that "these generalizations are true, only if the totality of bank loans is considered to include (as it should do) the discounting of bills and the purchase of investments by the banks. But as both of these processes generate the same mutual relationship between banks and the public, the implication in the statement is true."

In an excellent article in the *Standard* (Dublin), Mr. J. L. Benevenisti observes: "It is sometimes said that every advance creates a deposit, but this is not quite true. An advance to an individual customer by one particular bank may cause the extinction of another person's overdraft at that person's bank and so keep the total of all the advances the same, but *total* advances must in the normal way produce an increase in *total* deposits."

the currency comes from a private corporation whose policy is not controlled by Parliament.”⁽¹¹⁾

Before passing on to speak of the evils of inflation and deflation, it will be well to explain the meaning of the phrase used above, namely, that ‘variations in the quantities of money are due to variations in the total of bank cash.’ Briefly it means that, as bankers are accustomed to lend promises-to-pay up to ten times the amount of legal-tender money which they either possess or can count upon securing in case of a ‘run’ upon them, bankers’ loans vary with the amount of their available legal-tender money. A banker’s balance sheet shows how much legal-tender money he can count upon under the heading ‘Cash and Deposits at the Central Bank.’ *Cash* is the amount of legal-tender money he has actually in his possession. *Deposits at the Central Bank* are the credit balance of the private bank at the Central Bank. Deposits at the Central Bank are reckoned as cash because they can be immediately converted into legal-tender money. The Central Bank will see to that.

There is one very important difference between Cash and Deposits at the Central Bank. Cash is legal-tender money. Deposits at the Central Bank are a credit balance at the Central Bank for which legal-tender money can be obtained. The Central Bank, by what are called ‘open-market operations,’ can increase or decrease the private bank’s available supply of legal-tender money, on which it has lent ten times the amount. When the Central Bank buys securities in the open-market, it pays for them by cheques drawn on itself. “The sellers of these securities lodge these cheques to their credit in their own banks . . . thus increasing their own deposits. The banks pass these cheques into the central bank, thus increasing their balance at the central bank. . . . Hence the central bank by its ‘open-market operation’ has increased the cash-ratio of the banking system. And it is easy to see that if the central bank sells securities (instead of buying them) it decreases the cash-ratio of the banks as a whole.”⁽¹²⁾ Hence the Central Bank can control the lending powers of the private banks and increase or decrease the amount of exchange-

⁽¹¹⁾ *The Modern Idolatry, being an Analysis of Usury*, by Jeffrey Mark, pp. 88-91. Ireland is within the financial orbit of the Bank of England. Prof. O’Rahilly writes in *Money* (p. 230): “He [Mr. Colbert] goes on to say: ‘Actually the Bank of England has as much control over the volume of banking credit in this country [Ireland] as it has over the weather.’ I do not agree with this. Irish banks follow the lead of the Bank of England as regards the bank-rate, and this influences our volume of credit. It is also strongly affected by the policy of deflation or expansion pursued by the Bank of England, for this greatly changes the conditions of actual and would-be borrowers in Eire and the willingness of our banks to give credit-facilities.”

⁽¹²⁾ *Money*, by Professor O’Rahilly, p. 93.

medium in the country. The Central Bank is controlled by the movements of gold, when the gold standard is functioning. An export of gold forces the Central Bank to reduce the credit balances of the private banks.

The Rt. Hon. Reginald McKenna was even more explicit at the meeting of the Midland Bank in January, 1924, than in 1927. At that meeting he said: "I am afraid the ordinary citizen will not like to be told that the banks can, and do, create money. The amount of money in existence varies only with the action of the banks in increasing and decreasing deposits and bank purchases. Every loan, overdraft, or bank purchase creates a deposit, and every repayment of a loan, overdraft, or bank sale destroys a deposit. And they who control the credit of a nation, direct the policy of Governments and hold in the hollow of their hands the destiny of the people." In his 1927 speech, the same distinguished banker and former Chancellor of the Exchequer said that the total of available bank cash on which the quantity of loans or deposits of private banks depended, was determined by the Bank of England.⁽¹³⁾ Thus we can conclude that, according to this one-time Chancellor of the Exchequer, the Governor of the Bank of England directs the policy of the English Government and practically holds in his hands the destiny of the English people. We shall have more to say about this point later on.

THE MEANING OF INFLATION AND DEFLATION.

We have seen that by far the greater part, in fact all except (less than) 2 per cent, of the exchange-medium in use in Great

(13) Professor O'Rahilly, in *Money*, pp. 102-112, quotes a great number of extracts from 'orthodox' bankers and economists, that is, from writers in favour of the existing system of banking, to show that the banks do create exchange-medium. Of these, two may be cited as typical of the others. The first is from the Report of the Macmillan Committee on Finance and Industry, issued in 1931: "It is not unnatural to think of the deposits of a bank as being created by the public through the deposit of cash, representing either savings or amounts which are not for the time being required to meet expenditure. But the bulk of the deposits arise out of the action of the banks themselves; for by granting loans, allowing money to be drawn on overdraft, or purchasing securities, a bank creates a credit in its books, which is the equivalent of a deposit."

The second is from the article on *Banking and Credit* in the *Encyclopædia Britannica*, by R. J. Hawtrey, Secretary to the British Treasury. He writes as follows: "When a bank lends by granting an advance or discounting a bill . . . two debts are created: the trader who borrows and becomes indebted to the bank at a future date, and the bank which becomes immediately indebted to the trader. The bank's debt is a means of payment; it is credit-money. It is a clear addition to the amount of means of payment in the community. The bank does not lend money."

Britain, comes into existence as a loan from the banks, in the form of promises-to-pay. We may say, then, that the exchange-medium of that country is practically created by the banks and that the rate of its creation is regulated by the private corporation called the Bank of England. "Instead of lending notes, the banks, in effect, now lend cheque-books and the right to draw cheques up to limited sums beyond what the borrower possesses. For nearly a century, until the revelations of the War made it impossible to conceal the truth from the general public, the bankers stoutly denied that they were creating money at all, and claimed that they were merely lending the deposits their clients were not using. The President of the Bank of Montreal not a year ago continued to repeat this, but, nearer the centre of things, all this was known and admitted by the orthodox apologists for this monstrous system even before the War, usually by some such lying phrase as 'Every loan makes a deposit.' A loan, if it is a genuine loan,⁽¹⁴⁾ does *not* make a deposit, because what the borrower gets, the lender gives up, and there is no increase in the quantity of money, but only an alteration in the identity of the individual owners of it. But if the lender gives up nothing at all, what the borrower receives is a new issue of money and the quantity is proportionately increased. So elaborately has the real nature of this ridiculous proceeding been surrounded with confusion by some of the cleverest and most skilful advocates the world has ever known, that it still is something of a mystery to ordinary people, who hold their heads and confess they are 'unable to understand finance.' It is not intended that they should."⁽¹⁵⁾

Let us now examine the alternate periods of boom and depression known as the Trade Cycle or Credit Cycle. During the opening stage, money is increased by the fact that more bank loans are made than are repaid. This causes a rise in prices and a corresponding diminution in purchasing-power in the money already in the hands of people. This happens, because the amount of exchange-medium is increased before goods are ready to be exchanged, in consequence of its being left to private individuals, frequently mere speculators, to decide how much money shall go into circulation. Their aim, of course, is not to keep the price level stable, while enabling the potential productivity of the country to be developed, but to make profit for themselves. During the first stage, employment increases, producers and traders take loans. There is an increasing demand for goods. Prices continue to rise till purchasers, whose salaries and incomes have not risen in proportion, begin to buy abroad. This they can do by shipping gold instead of goods, for the price of

(14) A loan of genuine, already existing money.

(15) *The Rôle of Money*, by Prof. Soddy, p. 62 (1934).

gold is fixed and so has not risen.⁽¹⁶⁾ But the moment gold begins to leave the country, the bankers fear for their solvency, so they do not renew their loans when they are repaid. Money is thus withdrawn from circulation and the second stage of falling prices begins.

The loans, contracted when prices were rising, have now to be paid back when prices are falling—borrowers have to sell far more goods in order to obtain the same quantity of money to pay the banks—so a number of traders go bankrupt. Their securities are sold up by the banks or held until later, when another boom will enable them to be disposed of advantageously. The speculators sell when prices are still high, that is, if they are “in the know,” and then wait before buying again till prices have fallen to the lowest level, when a period of depression sets in and continues till the Central Bank, the Bank of England, gives the signal for a new series of loans by buying securities. That action gives the seller’s bank a credit balance at the Bank of England. Thus that bank, having more “cash” at the Central Bank, can create more ledger-money.⁽¹⁷⁾ A new Credit Cycle begins and follows the same disastrous course as the former. The rise of prices in the first stage swindles all creditors for the benefit of debtors. The fall of prices in the second swindles all debtors for the benefit of creditors.

Ordinary people have a difficulty in following all this, because they always think of the bankers as lending money or exchange-medium that has an existence independent of the bankers’ fiat. “What is not generally realized about the ‘Credit Cycle’ is that the bankers are making profits both ways, by compelling buyers to pay them tribute during the booms and by compelling sellers to pay them tribute during the slumps—and all this by means of loans of promises-to-pay what none of them possessed—money.”⁽¹⁸⁾ Ordinary people seem to have accepted, as they are meant to do,

(16) “The quantity of money in existence was kept in the perpetual state of ebb and flow, known as the ‘Trade Cycle,’ by making it convertible with gold. The details of this ‘beautifully working automatic regulation’ form the stock-in-trade of all pre-war conventional money-writers and need not detain us. The quantity of money was regulated by means of the gold standard. The latter meant that the value of the money unit in a large number of countries was kept equal to that of a certain weight of gold by making the money, in theory, always exchangeable with gold. In practice, it meant the growth of a number of new devilries having for their object the frustration of every attempt to exchange it for gold, so soon as that exchange began to occur” (*The Role of Money*, Soddy, p. 65). There was only enough gold for a mere fraction of the claims for gold brought into existence by the cheque-book system, so loss of gold meant a danger of insolvency.

(17) Cf. *The Principal Cause of Unemployment*, by D. W. Maxwell, p. 54.

(18) *Promise to Pay*, by R. McNair Wilson, p. 32 (George Routledge & Sons, Ltd.).

the explanation that all these cycles are the working of a law of nature. They will do well to read the interesting speeches put into the mouths of bankers and others by Miss G. M. Coogan in *Money Creators* (p. 28) and R. McNair Wilson in *Promise to Pay*.

According to Miss Coogan, the strong-room keeper, speaking at a meeting summoned to inquire into the causes of depression, "in a very sad voice told the committee that he regretted more than anyone in the community that the laws of economics were so rigid and did place such burdens on mankind, particularly upon the weaker members of the community. It made him very sad to see under-nourished and poorly-clad children . . . but man did not make the laws of economics and he, as a guardian of the community's money, could do nothing else but recognise those bitter laws. There was simply no solution for the problem except economy. . . . But the community would have to face its problem courageously and they would simply have to economize more until all the debts foolishly contracted had been wiped out, that is, until the people either paid what they owed or surrendered their property. That was the only sound solution. They certainly had no desire to violate the laws of economics."⁽¹⁹⁾

According to R. McNair Wilson, the banker waxes more lyrical about the laws of nature: "This movement of prices up and down," he declared, "is inherent in human nature. It belongs, too, to the nature of things as well as to the nature of men. Look at the seasons. Out of Winter darkness emerges the sunlight of Spring. . . . But all too soon the days begin to draw in. . . . Never forget that a banker's first duty is towards his clients, the honest and frugal folk who have entrusted to him the savings of their lifetime. . . . Would you have him make use of your savings to attempt to change the laws of nature, to try to sow in the time of reaping? It is confidence which begins a boom, my friends, and it is lack of confidence which brings it to an end. There is no financial conjuring trick, believe me, which can change by an iota that law of nature, that economic law, that inexorable economic law."⁽²⁰⁾

SOME HISTORICAL EXAMPLES OF PLANNED DEFLATIONS.

The first example will be taken from the monetary history of the U.S.A. as outlined by Miss Coogan in her splendid book, *Money Creators*. She writes as follows: "Just one week after President Cleveland was inaugurated, the 'Panic Circular' was issued, March 12, 1893. It appealed to the bondholding classes to 'advocate an extra session of Congress for the repeal, unconditionally, of the Sherman Silver Law.' It was issued directly from

⁽¹⁹⁾ Op. cit., p. 28.

⁽²⁰⁾ Op. cit., p. 33.

the American Bankers' Association and addressed to all 'National Banks' throughout the U.S.A." Miss Coogan then continues:

"The following is a direct quotation from a Resolution introduced to the 63rd Congress, First Session, April 29, 1913, by Hon. Charles A. Lindbergh, Sen.:—

"'In eighteen hundred and ninety-three a circular was sent out by the American Bankers' Association, an organization in which most bankers hold membership. It is known as the 'Panic Circular of eighteen hundred and ninety-three,' bears date March eleventh, eighteen hundred and ninety-three, and was *mailed* to the National banks. It read as follows:

"'Dear Sir,—The interests of national banks require immediate financial legislation by Congress. Silver, silver certificates, and Treasury notes must be retired, and National Bank notes upon a gold basis (the phrase 'gold basis' always means a debt basis) made the only money. This will require the authorization of 500,000,000 dollars to 1,000,000,000 dollars of new bonds (debts) as the basis of circulation. *You will at once retire one-third of your circulation (your paper money) and call in one-half of your loans. Be careful to make a monetary stringency among your patrons, especially among influential business men.* Advocate an extra session of Congress to repeal the purchasing clause of the Sherman Law, and act with other banks of your city in securing a large petition to Congress for its unconditional repeal per accompanying form. Use personal influence with your Congressmen and particularly let your wishes be known to your Senators. The future life of national banks, as fixed and safe investments, depends upon immediate action, as there is an increasing sentiment in favour of government legal-tender notes and silver coinage.' (21)

"It was an undisputed fact that silver, silver certificates, and United States Government legal tender currency had proven very desirable as money since 1878. In the summer of 1893 the American Congress convened in extra session for the very purpose of violating the confidence and the will of the United States. Everyone knows that the result was another severe depression.

"The following is an excerpt from a confidential bankers' circular issued two years prior to the Panic Circular of 1893:

(21) The phrases in brackets in the letter are comments inserted by Mr. Lindbergh. Mr. Jeffrey Mark quotes the letter in full in his book, *The Modern Idolatry*, pp. 240-241, and adds that Mr. Arthur Kitson, who was still alive at the time Mr. Mark's book was written (1934), had personally assured him that the letter was still in his (Kitson's) possession.

In his evidence before the Macmillan Committee on Finance and Industry, at London, May 15, 1930, Mr. Kitson said that "within a few weeks of the issue of this letter, we [in U.S.A.] had the most terrible panic that had been known up to that date, and several millions of people were thrown out of employment. Thousands of merchants and manufacturers were made bankrupt, and we had a period of industrial depression far worse than we are having here [in England] now."

" 'We authorize our loan agents in the States to loan our funds on real estate to fall due on Sept. 1st, 1894, and at no time thereafter. On Sept. 1st, 1894, we will not renew our loans under any consideration. On Sept. 1st we will demand our money. We will foreclose and become mortgagees in possession. We can take two-thirds of the farms west of the Mississippi, and thousands of them east of the great Mississippi as well, at our own price We may as well own three-fourths of the farms of the West and the money of the country. Then the farmers will become tenants as in England '

"After the battle over the dishonest demonetization of silver in the United States had subsided, the international connivers succeeded in passing the so-called Gold Standard Bill. This bill was approved on March 14, 1900. . . .

"Under the terms of this bill, unconstitutional in fact, Congress supposedly gave to the United States Treasury itself and to private individuals, the right to make gold dollar contracts calling for the payment of dollars at future dates, each dollar of which was convertible into 25.8 grains of gold .9 fine. The falsifiers stated that a dollar consisting of 25.8 grains of gold .9 fine was henceforth the standard of value. Thus recently was born our good old *traditional* gold standard.

"Under the banking laws, any private individual could bring gold into the United States, or take gold out of the United States, and hence, at his pleasure, change the volume of gold within this country. Each gold dollar could also be used as a so-called base upon which to build a pyramid of many bank-manufactured dollars. By manipulating the volume of bank-manufactured dollars, the actual purchasing power of every dollar in the United States could be altered at the pleasure of a few individuals."⁽²²⁾

The second example of the functioning of the "economic law" of alternate boom and depression will be taken from the recent monetary history of Great Britain. In regard to this example we are particularly favoured, for eight years before the "coup" took place, Mr. Arthur Kitson foretold that it was being prepared. In his book, *A Fraudulent Standard*, published by King & Son, in 1917, we read:

"Just now a few of the great financiers are contemplating the most gigantic 'deal' that has probably ever been conceived, and one which if perpetrated by any other class of the community, even on a very much smaller scale, would be denounced as bare-faced robbery. . . . This deal is nothing less than doubling the national, and incidentally all other, debts, by doubling the present value of our monetary units. The object of this is to double the value of their War Loan investments, regardless of the terribly disastrous industrial and social results which must ensue. This robbery will be accomplished, if it is not checked in time by public

(22) *Money Creators*, pp. 230-233

sentiment, in a perfectly legal manner by a complacent Chancellor under the guise of a measure for the public welfare, for the sole purpose of removing 'inflation' and reducing prices which have risen mainly through the creation of the very currency and credit constituting the War Loans. The measure will aim at restoring what money-dealers term our 'good, sound, honest gold currency,' by destroying the 'Treasury notes and reducing bank credit to the pre-war proportions. The effect will naturally be to double the purchasing power of the pound at the expense of every wage earner, producer, merchant, manufacturer, tradesman, and taxpayer in the country. . . . Nominally, of course, the amount of the War Debt will undergo no change. The figures will remain the same. . . . By altering the value of the pound, which is easily accomplished, the trick is done and the debt, although nominally £6,000,000,000, becomes in reality £12,000,000,000, in terms of the present purchasing power of money, corresponding to that of the money actually loaned! Similarly, although the nominal rate of interest is 5 per cent., by this method of tampering with the value of the pound, these investors will actually receive 10 per cent. on their original investment. . . . This will mean that every taxpayer will have to give at least twice the amount of his goods and labour to meet his taxes, than that which he has had to furnish under present conditions.'⁽²³⁾

In *The Bankers' Conspiracy*, written by the same author and published by Elliot Stock in 1933, in the section devoted to the criticism of the Report of the Cunliffe Committee on Currency and foreign Exchanges of 1918, we read: "In advising the restoration of the gold standard they [the Cunliffe Committee] are advising the Government to increase the National Debt and so add to the burdens of taxation which the British public will have to bear. At present our National Debt approximates £8,000,000,000! But what are these pounds and with what were they subscribed? The Committee must know that the War Loans were subscribed in 'cheap' pounds, approximating in value to only one-half of the pre-War pounds. Hence our war-debt, expressed in pre-War pounds, would be less than £4,000,000,000! By restoring the gold standard, the public debt would therefore be doubled and become £8,000,000,000 *at pre-war value*! Hence every taxpayer would be compelled to pay at least twice the amount of taxes in his own products and services by reason of the Committee's recommendations. Very nice for the big money-lenders and war loan subscribers, but rather hard on the wealth producers and taxpayers!

"When the American Greenback Party once proposed to pay off the American National Debt in paper money, a cry of horror

⁽²³⁾ Op. cit., pp. 2-5

went up from all the money-dealers and bankers at the shockingly immoral crime contemplated of paying the public debt in a *depreciated* currency—notwithstanding the fact that a large proportion of the American National Debt had arisen from loans made with the self-same cheap paper money. But these same gentlemen later managed to sneak a bill through Congress which compelled the American people to repay their War debt in an *appreciated* currency worth three times that in which most of the debt was contracted! The money-lenders' code of morals—which the Committee apparently endorse—is, that whilst it is very wicked for debtors to defraud their creditors, creditors are quite justified in robbing their debtors. This seems to be the moral basis of the Gold Standard."

In the body of the same work, pages 25-27, Mr. Kitson touches briefly upon the results of the re-establishment of the gold standard, foretold by him in 1917. "This document [The Cunliffe Currency Committee's Report]," he writes, "advised the adoption of certain monetary policies which were accepted by the Coalition Government of Mr. Lloyd George in 1920, under the chancellorship of Mr. (now Sir) Austen Chamberlain, and is directly responsible for the most disastrous period in the industrial history of this country. Notwithstanding the ruinous results of the deflationary policy recommended in this report during the years immediately following its adoption, Mr. Winston Churchill intensified these evils by establishing the gold standard in 1925, which precipitated the great strike of 1926. . . . The gold standard, re-established in 1925, after inflicting untold losses upon our industrial classes and taxpayers, had to be abandoned six years later to save the country from ruin. The same policies as those recommended by the Committee, have also been tried in other countries since the War and with similarly ruinous results: hence the present World Crisis! By the universal adoption of the gold standard after its recommendation by the Cunliffe Committee, which was one of the main policies advocated by the League of Nations, an irresponsible super-Government was created, composed of a group of International Bankers. It required only a few years to prove the utter incapacity of these men to manage the world's financial affairs, and if the people of all civilized countries are not yet convinced of the terrible dangers attending the supremacy of the banking interests, there will be a repetition of the economic disasters of the past few years—but of a much more intensive character."

In his pamphlet, *Finance in the Melting Pot* (Stanley Nott, Ltd.), Mr. Vincent C. Vickers, former director of the Bank of England, outlines the same story in very telling fashion. "We have to remember," he writes, "that the value—that is to say, the purchasing power—of money, and consequently, the price of

goods, can be and has been varied intentionally and deliberately, not by the will or action of the State, but by those individuals who themselves manage and control the money—though they constantly aver that they act for, and on behalf of, the community. We returned to the Gold Standard in 1925 for the benefit of the City of London, and so ruined our basic industries. It does not follow that what is best for the City of London is best for the country. In consequence of past policy, a farmer who borrowed from his Bank, say, in 1920, the money-equivalent of 100 sacks of wheat, might be obliged to sell 200 sacks of wheat a few years afterwards in order to repay that same loan, simply because a pound became twice as valuable."

The evidence of Mr. Montagu Norman before the Macmillan Committee in 1930 is very evasive and even contradictory in its evasiveness, yet there are some illuminating admissions with regard to the planning of deflations. Here are some extracts as given in Mr. John Hargrave's book, *Professor Skinner alias Montagu Norman*, pp. 156-161, with some of Mr. Hargrave's comments: "Lord Macmillan (the Chairman) put a very awkward question:— 'It is, of course, the case that the volume of credit in the country is, to a very large extent, in your hands, is it not?'

Mr. Norman—'Yes, I think it is!'

Chairman—'And again, speaking in the broadest terms, is it your view that the consequences of that internal restriction of credit, unfortunate as they may appear to be, are outweighed by the advantages of the maintenance of the international position?'

Mr. Norman—'Yes, there is very large benefit.'

"That is to say: 'There is very large benefit' to British industry in having to suffer the consequences of internal restrictions of credit, 'unfortunate as they may appear to be.' And that is not nonsense? It is sheer nonsense, following logically, from the basic philosophy of Poverty-is-good-for-you. It is dangerous nonsense, because it leads inevitably to war.

Mr. R. McKenna—'You have restricted the quantity of credit by selling securities on balance in the first two months of this year. . . . Is that so?'

Mr. Norman—'I am not sure.'

Mr. McKenna—'You do not remember if you restricted credit?'

Mr. Norman—'I am not aware that credit was restricted.'

Mr. McKenna—'I have the figures. . . . Between February of last year and February of this year you sold many millions of securities?' (24)

(24) "But the Bank [of England] also holds at command the power directly to increase or decrease the amount of purchasing media in the country by open market operations. If the Bank purchases securities in the market the transaction is settled by crediting the drawing account of the broker or other party through whom they are purchased.

Mr. Norman—'Oh, yes.'

Mr. McKenna—'And you reduced credit?'

Mr. Norman—'Yes.'

"Yet a moment before he said: 'I am not aware that credit was restricted.'

Mr. Keynes—'If the amount of assets held by the Bank of England were reduced by £5,000,000, by how much would that reduce bank credit throughout the country?'

Mr. Norman—'I think your neighbour would tell you that best.' . . . The neighbour was Mr. McKenna.

Mr. McKenna—'About £50,000,000—ten times the amount?'

Mr. Norman—'I do not know that that is necessarily so.'

Mr. Keynes—'You do not know?'

Mr. Norman—'Ten to one is an arbitrary reckoning based on the bankers' normal percentage of Cash.'

Mr. Keynes—'Would the curtailment of credit by £50,000,000 have no effect of any importance on industry?'

Mr. Norman—'I do not think it would unless of course it had to be continued over an extended period.'

"Well, as it happened, it has been continued over an 'extended period.'"

As many of my readers may have little knowledge of the planned character of inflations and deflations, another instance from recent history may not be superfluous. On page 60 of *Money Creators*, Miss Coogan writes: "A secret bankers' meeting was held on May 18, 1920, in Washington, D.C. In the name and style of The Orderly Deflation Committee of the American Bankers' Association, a secret resolution was passed declaring for the contraction of money and credits. The published proceedings of this

This eventually leads to an increase in the balances of the joint-stock banks at the Bank of England The deposits of the joint-stock banks at the Bank are the equivalent of cash and the banks thus find themselves with more than their usual proportion of cash to deposits and are in a position to grant further loans to their customers or otherwise to create additional credit. Since the banks as a whole maintain a cash proportion to deposits of from 10 to 11 per cent., they are in fact able to increase their deposits by some ten times the cash created by the Bank of England. By the opposite process, a sale of securities by the Bank of England, or the calling in of a loan, will reduce the cash of the joint-stock banks and entail a reduction of their deposits. The Bank of England is thus in a position to exercise almost complete control over the amount of bankers' cash in the country and thus over the total volume of deposits within such limits as are set by the existence of the international gold standard" (*Official Report of the Macmillan Committee on Finance and Industry*, June, 1931, par. 71).

Cf. *The Principal Cause of Unemployment*, by D. W. Maxwell, p. 54, and also *Promise to Pay*, by R. McNair Wilson, p. 146.

secret bank meeting show that it was held in the name and style of the Federal Reserve Board, the Federal Advisory Council and the Class 'A' Directors of the Federal Reserve Banks. The action prescribed was taken on a resolution assuming to be presented by the American Bankers' Association. The names of all the men present at that meeting, and the statements made by them, can be obtained by anyone who will take the trouble to write to the Superintendent of Documents, Washington, D. C., and request Document No. 310 of the 67th Congress, 4th Session. Those who attended were warned to hold the proceedings in sacred secrecy. Hon. Finly H. Gray described the meeting: 'The manipulating financiers and bankers, the master minds of frenzied finance . . . were not there, . . . but were . . . directing . . . their catspaws from afar. . . . Mr. John Skelton Williams, Comptroller of the Currency, when this contraction of money was proposed, explained his efforts to stop the resolution. . . . Don't you know, he said, that it is going to ruin lots of farmers, and they cold-bloodedly replied to him: they ought to be ruined—they are getting so prosperous that they will not work.' "(25)

These examples are sufficient to make one realize the absurdity of the reason for monetary depressions advanced by Professor Jevons, whose book, *Money and the Mechanism of Exchange*, is still a standard work on the subject. Professor Jevons "was convinced, with the rest of the professional economic apologists, that no possible explanation for these depressions could be found within the monetary system itself, but was so hard put to it to account for them otherwise that he was driven to seek an explanation in the periodic recurrence of sunspots." (26)

(25) Cf. also *The Truth About the Slump*, by A. N. Field, pp. 103-104.

(26) *The Modern Idolatry*, by Jeffrey Mark, p. 16. On pages 340-342 of *Money and the Mechanism of Exchange*, Professor Jevons writes: "From all the above considerations it follows that the only method of regulating the amount of the currency is to leave it perfect freedom to regulate itself The amount of money itself can be no more regulated than the amounts of corn, iron, cotton, or other common commodities produced and consumed by a people The manner of issuing this paper currency should be strictly regulated in one sense; the paper circulation should be made to increase and diminish with the amount of gold deposited in exchange for it. At the same time, no thought need be taken about the amount so issued. The purpose of the strict regulation is not to govern the amount, but to leave that amount to vary according to the natural laws of supply and demand. In my opinion, it is the issue of paper representative notes accepted in the place of coin, which constitutes an arbitrary interference with the natural laws governing the variations of a purely metallic currency"

This is a sample of the teaching which has permitted the perpetration of terrible crimes against society to go unhindered and unsuspected.

When prices rise during the boom period, "public speakers," writes Mr. D. W. Maxwell, "bleat mournfully of the 'rise in the cost of living' and of 'taking the price-level into consideration,' as if a rise of prices were like an earthquake or a typhoon—extremely unpleasant but nobody's fault. A rise of prices is not an 'act of God'; the brain and hand of man are the guiding forces."⁽²⁷⁾

INTERNATIONAL TRADE AND THE GOLD STANDARD.

From what has just been said about the organization of national finance under the gold standard, it can be easily seen that the system will not work satisfactorily in the realm of international trade. It inevitably leads to a state of affairs where every country wants to export goods in order to have a favourable balance of trade and where no country wishes to import. As, however, the exports of one nation are the imports of another, this leads to a deadlock. Sir Reginald Rowe sets forth the reason for this absurd situation briefly and clearly: "If we consider the International Gold Standard system, we shall see that it did not ensure an exchange of goods and services between nations to their mutual advantage but, on the contrary, ensured that nations should export their real wealth, that is, goods and services, and obtain in return an admission of unpayable debt; the debt was supposed to be payable in gold and was called a 'favourable' balance, but if gold was, in fact, paid, the loss caused internal disaster to the country which paid it. Herein lies the reason, on the international side, why nations are so anxious to export and not import, although there is another internal reason connected with employment and the distribution of internal purchasing power through wages; the latter is also a monetary problem. . . . This country [England] for nearly 80 years had an annual so-called active 'favourable' balance of approximately £100,000,000. This meant that after it had paid all its bills to the world for all the imports and services it required, it still had £100,000,000's worth of foreign currencies owing to it.

"Let us suppose, for the sake of simplicity, that the Argentine owed England annually the whole of this amount. England was then in a position to say to the Argentine: 'We have bought and paid for all the meat and wheat we required from you during the last accounting period, and after doing so we still have £100,000,000's worth of pesos for which we have no use. We can, if we like, offer them for sale on the foreign exchange. If we do, some English exchange broker will give us pounds for them, but clearly as there is no immediate demand by Englishmen for them,

(27) *The Principal Cause of Unemployment*, p. 33.

no Englishman will give us their normal exchange value. He will expect to get more of them for his pounds than the par value. In other words, if we offer these pesos for sale it will knock down your exchange rate. When it falls to the point where the loss in exchange would be greater than the loss represented by having to pay freight and insurance on the transport of physical gold, we shall cease selling pesos and go to the Central Bank of the Argentine and buy bars of gold; we shall ship them physically to England and sell them to the Bank of England and so get our pounds that way. When, however, the Central Bank of the Argentine loses gold to us, it will be obliged to take out of circulation paper pesos to a corresponding value. This will mean that the commercial banks will find themselves with less cash and, in order to maintain the same relationship of their loans to their cash, will be obliged to call in loans. This will mean that Argentine producers, manufacturers and merchants, will be obliged to throw their stocks on an unwilling market in order to raise the money to repay their bank loans. The throwing of these stocks on to the market will have the effect of knocking down prices. It will then be necessary for you to try to reduce wages as with lower prices you will not be able to afford to pay the same rate of wages as before. This will lead to strikes and, in any case, will destroy the internal purchasing power of the Argentine market.'

"The Argentine would reply, 'But this is terrible,' to which England was in a position to answer, 'Yes, devastating, and there is only one way out of the difficulty and that is that you borrow the £100,000,000's worth of pesos at interest so as to take them out of harm's way. There will only then be due from you the annual interest. Next year, however, there will probably be another £100,000,000 which you will similarly have to borrow, plus the interest on this year's £100,000,000.' In 14½ years at 5 per cent compound interest each £100,000,000 would double itself. It will thus be seen that, under the system, the Argentine was given the choice of getting hopelessly into debt to England or of losing gold with devastating internal effects.'"(28)

(28) *The Root of All Evil*, by Sir Reginald Rowe, pp. 177-179. And the loans made by England, to enable the Argentine and the other countries to keep on, have resulted in gains for the financiers, but in losses for ordinary people: "In the last eighty years this country [England] has lent something like £8,000,000,000 to its colonies and other countries. Of that enormous sum a very large proportion has been totally lost, or virtually lost in the form of 'foreign credits.' It has been estimated that the total present value of these investments is less than £3,000,000,000; in other words, more than half the money has been lost. The loss has been divided between countless British investors The financier does not float a loan 'for keeps.' His job is to pass it on to the public. He gets out of the risky stuff as soon as he profitably can, and floats another." *Op. cit.*, p. 30.

The kernel of the difficulty of international trade under the gold standard system is that when a country's imports exceed its exports, the banks are liable to be asked for gold to cover the deficit. The reason is that the exchange will go against the country whose exports are down. At a certain point it will come to be more advantageous for those who have to pay debts in the other country to buy gold, the price of which is fixed, and ship it to the other country to buy the exchange-medium of that country. The export of gold will prevent the further fall of the exchange. For example, at one time \$4.86 bought one pound in the foreign exchange market, for each was worth the same amount of gold. If English exports to the U.S.A. came to exceed greatly English imports from the same country, there would be a great demand for pounds sterling and the cost of the pound in terms of dollars would gradually rise. When it reached \$4.90, the difference between \$4.86 and \$4.90 would cover the cost of freight, insurance and loss of interest on gold. When gold could thus be bought and shipped, no one would pay more than \$4.90 for a pound and the exchange would remain stable. Gold would be shipped in the opposite direction if the pound fell to about \$4.849.⁽²⁹⁾

But the "drain of gold" as it is called, will have a disastrous effect on the exporting country. "Since International Bankers, like Home Bankers, are lending promises-to-pay ten times the quantity of money which they actually possess, it is obvious that strict limits are set to the export of gold. . . . In fact the International Bankers protect themselves by refusing to lend and trying to call up as many as possible of their existing loans—just as, in similar circumstances, the Home Bankers do."⁽³⁰⁾ The results are that prices fall and the country tries to sell goods at a loss, while taking steps to recapture export trade by cutting down wages and dismissing workmen. Low wages mean the possibility of big exports. This means a lowering of the standard of living, especially of the wage-earners. "The people whom International Finance is playing off against each other are not merely the merchants and industrialists of the world. The wage-earners in every country are being pitted against the wage-earners in every other country. The attack on wages is everlasting and it is conducted by means of the wage-earners themselves who have nothing to hope for unless they can produce cheaply, that is to say, unless they will accept lower wages than all their competitors. . . . The men, naturally, blame their masters; the masters blame their men. Both are helpless in the hands of the International Bankers since it is they who control the quantity of money in their markets. . . . If wages are not cut, half the businesses will be bankrupt. And when wages have been cut the whole hideous cycle

(29) Cf. *An Outline of Money*, by Geoffrey Crowther, p. 317.

(30) *Promise to Pay*, by R. McNair Wilson, p. 98.

will begin once more. Is it any wonder that, in such circumstances, Communism and Socialism, both of them will-o'-the-wisps, flourish? Is it any wonder that class is set against class? Master against men? Nation against nation? Nobody suspects the true enemy."⁽³¹⁾

The whole tendency of the system, then, is to lower the standard of living in any country to that of any other country with a lower standard of living, since a country with a lower standard of living or low wages will be able to export. It is true that the gold standard keeps the value of the money of any country stable in terms of foreign currencies, but this is only another way of saying that it tends to prevent wages in any country from remaining high when wages anywhere else fall. The net result is a dreadful struggle for the necessities of life in the midst of potential sufficiency, the struggle being made far more tragic by gambling in the different currencies and speculation on the stock-exchanges of the world.⁽³²⁾

A striking example of gambling in currencies is given by Mr. Arthur Kitson in *The Banker's Conspiracy*. He writes: "Some years ago *The Bankers' Magazine* gave a startling example of the depreciation in the prices of 325 of our representative investments caused by the withdrawal of £11,000,000 in gold from the Bank of England by a group of American financiers. The transfer of this amount caused a fall of prices equivalent to £115,000,000! The absorption of the same gold caused a corresponding advance in the prices of certain American securities. By first selling English securities and buying American, they had merely to transfer so much gold and afterwards reverse the transactions by buying and selling respectively, and the game was won! As a well-known financial writer stated at the time: 'These speculators were playing upon two tables at the same time—one in London and the other in New York—with the certainty of winning on both.'"⁽³³⁾

Let us now examine a little more profoundly the reason for the urge to export goods, which every country experiences, in spite of the fact that many under-nourished and ill-clad people in

⁽³¹⁾ Op. cit., pp. 101-103.

⁽³²⁾ In several places in his book, *The Principal Cause of Unemployment*, notably on pp. 34 and 79, Mr. D. W. Maxwell treats of the disastrous effects of speculation, due to the possibility of the private creation of money through loans or deposits. On p. 79, he writes: "When it is no longer possible to put privately created money into circulation, most of the gambling which takes place in industrial and other shares, and even in the necessities of life (wheat, wool, cotton, etc.) will cease. Speculators will not then be able to raise prices for the whole population by increasing the quantity of money and reducing the quantity of goods in the market."

⁽³³⁾ Op. cit., p. 80.

almost every country lack the very goods that are being exported or the goods into which they could be converted. "Plenty of wool and no markets," announced a Dublin daily paper some time ago. "Plenty of poor and no blankets," was the very apposite comment of the humorous journal, *Dublin Opinion*.

One reason of the urge to export is to be found in the fact that 98 per cent of all the money in existence comes into being with a demand for interest at 5 per cent attached to it. We have already seen that in 1934 Bank-created money in Great Britain was over 98 per cent, while State-created money was less than 2 per cent. Now, "no more money can come out of the system than is put into it. If a certain proportion of businesses manage to pay back both principal and interest of their loans, the possibility or actuality of bankruptcy is automatically intensified for the whole of the remainder."⁽³⁴⁾ The payment of interest on money brought into existence as a debt involves the payment of more than is issued. This cannot be done without further borrowing, so the process means steady progression into debt for the society as a whole. It necessarily means also that, in every business cycle, a certain amount of the goods produced in that cycle remains unpurchased. This unpurchased surplus is increased by the fact that certain individuals in the society save up and re-invest their savings. Thus, as industry develops thanks to more and more loans, there is an ever-increasing surplus remaining unpurchased within the area of the society, and there is an ever-increasing demand for foreign markets. Debts, however, increase much faster than production, and production increases far more rapidly than distribution—so the urge to send goods abroad is accompanied by a proportionately increasing inability on the part of the inhabitants of the home-country to profit by the developing production. "The inevitable result of a financial system based on usury," writes Mr. Jeffrey Mark, "is the progressive accumulation of debt and a complementary decrease in the ratio between consumption and production. Between 1922 and 1929, for instance, debt-claims in the United States increased 76 per cent., against an increase in manufactured output of only 33 per cent., and the distribution of consumer goods, only 4 per cent."⁽³⁵⁾ The standard of living was raised but not at a rate commensurate with the increase in production.

Accordingly, the inevitable condition of foreign trade under the gold standard system is that every industrially developed

⁽³⁴⁾ *The Modern Idolatry*, by Jeffrey Mark, p. 94. With reference to what is treated of in these few paragraphs, pages 94-164 of Mr. Mark's book are particularly recommended.

⁽³⁵⁾ *The Modern Idolatry*, p. 110. On page 52, he quotes the remark of Mr. Bassett Jones, that production increases as the third power of time, and debt as the fourth power of time.

nation must strive to export more than it imports. "If some nations have 'favourable' balances [of payments], other nations must have 'unfavourable' ones. International trade has therefore degenerated into financial war, instead of being an exchange of goods and services to the mutual advantage of both parties" (*A Twentieth Century Economic System*, p. 21). Historically, Holland in the 17th century, Great Britain in the 18th and 19th centuries and Great Britain and America in the 20th century saw the development of those "money-lending cycles which automatically created the *necessity*, as opposed to the desire for industrial expansion, the exploited industrially undeveloped countries being also necessarily their victims. Once the money-lenders have initiated the first cycle, the process must go on. . . .

"The historical development of the British Empire has been essentially a successful attempt to create an increasing 'favourable' balance of trade abroad so as to force her possessions, particularly India, to disgorge their gold in payment. This gold was, of course, used by the banking system to expand the currency by the creation of debt, thereby engendering bigger surpluses which were used to force still larger quantities of gold out of the East. . . . When it was discovered that this direct acquisition of gold by foreign 'trade' was not proceeding fast enough for the money machine, the era of foreign 'investment' began. This process is essentially either, (a) the re-investment in the debtor country of debts due to the creditor country owing to the 'favourable' balance of trade of the latter; or (b) the export of goods on new credits. . . . The true purpose of an economic system—which should be the complete distribution of home production, plus the complementary and equal exchange of goods with foreign countries—thus becomes entirely incidental to the financial process, which undoubtedly is the creation of internal debt, through necessary currency expansion, and the creation of external debt, through foreign 'trade' and foreign 'investment.'"⁽³⁶⁾ The whole aim of the financial system should be to facilitate the production and distribution of the goods needed for the development of the human personality of members of families, but instead of this, production and, in a proportionately far less degree, distribution, are tolerated only in so far as they will facilitate payment of interest on a previously created debt. Interest on loans is the ultimate end of the financial system, not the development of human personality.

THE URGE TO WAR AND DESTRUCTION.

It is unnecessary to dwell at length on the way the system we have described impels towards war. As practically every nation is suffering from "over-production" and is trying to get

(36) *The Modern Idolatry*, by Jeffrey Mark, pp. 136-138.

rid of a "surplus," which its own impoverished thousands cannot purchase, the success of one nation in exporting means the intensification of the difficulties of another. Hitherto what was termed "industrial progress," along the lines indicated, could be maintained by the exploitation of "backward" nations. But now the once "backward" nations have themselves a "surplus" to export. A terrible struggle for control of the remaining partially developed countries and a state of tension, which the armament manufacturers view with growing gratification because of *their* particular "surplus stocks," are inevitable. The immense profits made by armament manufacturers in the United States during the Great War (1914-1918) are a strong temptation for them to desire war, not peace. For example, during the four years of peace preceding that war, the United States Steel Corporation made on an average 105,000,000 dollars annually. During the four war years the annual profits of the same corporation were 239,000,000 dollars. In those circumstances, it is difficult to conceive of anyone financially interested in United States Steel acting vigorously in the interests of peace.⁽³⁷⁾

It is possible, however, for there is another side to the picture, which is revealed to us by Mr. Vincent C. Vickers in *Economic Tribulation*. Even a mighty armament firm like Vickers-Armstrong may be overwhelmed by the burden of debt. "With every market short of purchasing power," writes Mr. Vickers, "the financial system set the whole world gambling on its future capacity to produce more and sell more and at the same time pay off its debts; and it is mainly the abnormal efforts of almost every nation to pay off or even to pay interest on, its impossible debts, which have resulted in the present international confusion where each nation seeks to exchange its own produce for the money of other nations, but not for the produce. For money debts cannot be repaid by produce unless and until that produce has been exchanged for money; production is of no value to finance except in so far as it may be converted into money; and the money industry, under the existing system, almost wholly depends for its prosperity upon the indebtedness of others. *What finance has failed to perceive is that there is a limit to the profitable increase of this indebtedness.* Similarly, Vickers, Limited, and, as the Bank of England knows only too well, Armstrong Whitworth and Co., and their respective shareholders, were half ruined by the war of 1914-1918 and its natural repercussions. Those who regard Vickers Armstrong as war-profiters either possess superficial intellects or have no knowledge of the proven facts; and I, who write, have suffered, and I know."⁽³⁸⁾

(37) The figures set down in books, indicating the profits made by firms during the Great War (1914-1918), vary.

(38) *Op. cit.*, pp. 68, 69.

War means wholesale, *indiscriminate* destruction, but peace, too, under the present monetary system means wholesale, *systematic* destruction. Why is this? Because thus the prices of the remaining stocks will be raised, it is hoped, and the producers will be enabled to meet some of the interest-claims on their debts. We have seen that production and distribution of real wealth are tolerated in so far as they facilitate the payment of interest on debts. Production and distribution which threaten to interfere with such payment cannot be allowed. Tariffs and quotas and the formation of Boards for Planned Economy and Orderly Marketing are employed, as well as systematic destruction, to diminish and check production. Distribution, already terribly ineffectual, of course, suffers proportionately.⁽³⁹⁾ The tariffs, quotas and Boards are very effective in reducing production and hampering distribution, but destruction is more spectacular, so it attracts more attention. "In July, 1933, at Liverpool, thousands of cases of oranges were dumped into the sea, as it would have been 'a loss to land them.' Up to April 30, 1932, 5,600,722 bags of coffee had been purchased for destruction by the National Coffee Council of Brazil. Some eight months later, the National Coffee Council announced plans . . . for the stabilization of coffee prices, including the destruction of 12,000,000 bags in the next twelve months and the placing of an additional tax of five shillings a bag on coffee exports from the country. The decision to destroy the 12,000,000 bags was reported as unanimous by the *New York Times* of December 7, 1932. . . . In the middle of July, 1933, Mr. Wallace, the Secretary for Agriculture in the United States, announced the success of the scheme [to take land out of cultivation] by the

(39) "In Great Britain under the rules and regulations imposed via the various Marketing Boards, producers were heavily fined for producing too much. Right up to the declaration of a state of war against Germany in September, 1939, British potato-growers, for example, were being fined if they grew potatoes that were 'too big' 'Some farmers [in U.S.A.] are burning wheat in their fields in order to avoid the expense of harvesting, and over thousands of square miles no attempt will be made to plant a crop for next year, the land being allowed to lie idle They blame the low price on the policy of the Federal Farm Board, which bought more than 200,000,000 bushels and is still holding them' (*Manchester Guardian*, August 7, 1931). That was one of the ways in which the Great Slump hit the U.S.A. farmers. In both hemispheres, during these years, wheat was burned, fish thrown back into the sea, cotton ploughed back, coffee 'drowned' or burned, fruit allowed to rot on the trees, cattle slaughtered and burnt, textile machinery broken up, potato crops ploughed in again, milk poured down the drains There was (if you please) 'over-production' while millions of human beings were in a state of semi-starvation" (*Professor Skinner alias Montagu Norman*, by John Hargrave, pp. 217, 181).

statement that 10,000,000 acres under cotton had been left to waste, the potential crop being thereby reduced by 3,500,000 bales. The bonuses to farmers for this strange attempt to relieve the lot of a half-starved world involved a sum of approximately 100,000,000 dollars.

"At the same time, a long drought, heat and the ravages of grasshoppers united in causing severe damage to the American wheat crop, so that, according to the *London Daily Mail* for 28th June, 1933, nature is helping President Roosevelt to restrict production, thereby 'paving the way to world recovery.' The news of this triple disaster from drought, blight and grasshoppers was received with acclamation by farmers, salesmen, press and public in the Chicago Wheat Pit, and it is clear that the universal obsession with regard to money and debt has driven the world mad, when there is 'more joy over one crop that fails than over ninety-nine bounteous harvests.'"⁽⁴⁰⁾

Similar information about the same points was given in an article in the *Catholic Herald*, which stated that "a regular feature of our capitalist-ridden economy was the destruction of the fruits of the earth as a legitimate method of maintaining price-levels at a profitable height. Thus, for this reason, in August, 1933, between England and Spain, 1,500,000 oranges were thrown into the sea deliberately. Even more disgraceful has been the pouring into the river Clyde of gallons of rich milk obtained from Irish cows imported and landed at Glasgow. And, of course, the burning of coffee in Brazil is quite well-known, although perhaps it is not generally realized on what a gigantic scale this has been done. Between 1931 and 1936 about 40,000,000 bags have been destroyed . . . enough to supply the whole world for nearly a year and a half."

This destruction is forced upon producers in the endeavour to raise the price of the remainder of their stocks, so that they may make an attempt to pay back a portion of their loans with interest. But the operation of destruction is itself costly. The Government must either procure the sum by taxation or borrow it from the banks and then pay it back—with interest—from taxation. In either case the burden upon the producers and consumers is increased. "So that, either way," writes Mr. Mark, "in order to exercise a compulsory privilege to destroy goods which it has itself produced, which it desperately needs, but which it cannot buy because of an existing intolerable debt burden, the community must add to that debt."⁽⁴¹⁾

⁽⁴⁰⁾ *The Modern Idolatry*, by Jeffrey Mark, pp. 30-32.

⁽⁴¹⁾ *The Modern Idolatry*, p.32. With regard to the prevalence of want and insufficiency in the midst of potential plenty in U.S.A. and England, cf. op. cit., pp. 19-40.

Since there seemed to be no immediate possibility of getting the financiers in control to reconsider the very foundations of the system which was driving the government of the richest country in the world to pay people not to produce, while many were suffering from dire want, one man at least drew the logical conclusion. *The U.S.A. Financial Chronicle* for August 18th, 1934, published the following letter to the Editor:—

"Sir,—A friend of mine in New England has a neighbour who has received a check for 1,000 dollars this year for not raising hogs. So my friend now wants to go into the business himself, he not being very prosperous just now. He says, in fact, that the idea of not raising hogs appeals to him very strongly. Of course, he will need a hired man, and that is where I come in

" The friend who got the 1,000 dollars got it for not raising 500 hogs. Now we figure we might easily not raise 1,500 or 2,000 hogs, so you see the possible profits are only limited by the number of hogs we do not raise. The other fellow had been raising hogs for forty years and never made more than 400 dollars in any one year. Kind of pathetic, isn't it, to think how he wasted his life raising hogs when he could have made so much more by not raising them?

"I will thank you for any advice you may offer.—Yours very truly,
Harold Trurman."⁽⁴²⁾

The writer of the above letter had evidently grasped the absurdity of a financial system by which it is more advantageous to pay men a dole for doing nothing than to pay them wages to produce real wealth.

Though it is an obvious fact that it is the defective functioning of the financial system which hampers the production and mutual exchange of all the goods and services available, yet a number of financial experts, as well as many politicians and industrialists speak of *over-production*, while never mentioning *under-consumption*, through lack of purchasing power.⁽⁴³⁾ The paradoxes of

(42) *Professor Skinner alias Montagu Norman*, by John Hargrave, pp. 216, 217.

(43) "Unfortunately, a finance-controlled Press throughout the world persists in misrepresenting the facts, now as always, while the official manifestoes issued by the banking profession, either ignore the 'possibility' of a financial cause for the 'depression,' or else flatly deny it" (*The Modern Idolatry*, by Mr. Jeffrey Mark, p. 38).

"Perhaps some reader may here object: 'How can this conspiracy of silence [in the Press] be true, if the whole case against the present system is as clear as you make out? It is hard to believe that so many people could be so easily taken in! The initial question suggests that it is impossible to fool not only 'all the people all the time,' but a majority for a considerable time. But is not this temporary fooling glaringly evident in the world to-day? . . . It is obviously true that people's opinions are largely fashioned by the Press; and the Press, like most of us, is under present conditions, largely ruled by the money-power The money-power signifies those who are in chief control of our present monetary system, the financial leaders who

over-production such as, hunger in Great Britain while many thousands of tons of wheat lie unsold in the Dominions and Dominion farmers lack many things, machinery, etc., which could be supplied by the unemployed of Great Britain, ships lying idle meantime for lack of freights, are attributed by them to defective arrangements on the part of farmers and manufacturers, and other purely industrial causes. They certainly cannot attribute those paradoxes to lack of transport facilities, or to insufficient development of the arts of advertising and salesmanship. These are more than ample for the work of distribution.⁽⁴⁴⁾ Yet ignoring the question of monetary reform, they accept the proposals of the moneyed interests—restriction of production and rationalization of industry.

A brief quotation from G. K. Chesterton will fittingly bring this chapter to a close. "Those gallant men," he writes, "who stormed the gates of the sunset to set up the golden banners of Spain, were fortunately unaware that they were fixing on a peak in Darien the enigmatic ensign that we call the Gold Standard."⁽⁴⁵⁾

direct its major operations who control the machine by directing the movements of credit; and this gives them an immense power over the rest of us" (*The Root of All Evil*, by Sir Reginald Rowe, pp. 101, 106).

⁽⁴⁴⁾ The over-development of advertising is due to the driving force of debt and the insufficiency of purchasing-power in each economic cycle.

⁽⁴⁵⁾ *Chaucer*, p. 244.